

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LV

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NEW SERIES  
VOLUME XXXV. No. 45

## Baptists Near and Far

Pastor H. J. Rushing writes that at New Hope church, Tate County, the denominational situation was presented and \$12.50 was pledged to the debt paying campaign. It was also presented at other churches with results to be reported later.

The Chicago Tribune will accept no advertisements of hard liquor after repeal.—R. I. Wilson of Jamestown, N. Y., becomes pastor of First Church, Kansas City.—The Christian Scientists are completing a \$4,000,000.00 (four million dollar) publishing house in Boston.—Missouri Baptists have a Stewardship Secretary for part time whose salary is underwritten by individuals. They will have several evangelists provided for in the same way. They have a statewide Student Laeder. Next year is the Baptist Centennial in Missouri and they have set as a goal 30,000 additions to the churches. They allocate certain times for making special appeals and special offerings for churches not contributing through the cooperative program.

C. G. Clark has resigned the pastorate of Central Church, New Orleans, after several years of fruitful service.—Mt. Olive church should be credited with six members of the 100,000 club.—Brother Bryan Simmons was with Pastor J. T. Dale in a meeting in Pine Grove church, Pearl River County. Nine or ten were received for baptism and two by letter. At least 25 children memorized a passage of scripture for each letter of the alphabet.—A Baptist church at Walthamstow, London, England, recently celebrated its 300th anniversary. That brings up that old 1641 controversy which most of us had forgotten.—Recently at Salina, Okla., 42 Cherokee Indians professed conversion and were baptized in a nearby creek at midnight, 500 people attending.—Editor J. I. Cossey of the Arkansas Baptist is also pastor at Searcy and thereby hangs a tale. This church recently celebrated a tripple anniversary by a pleasant program at the church and an array of gifts that delighted the whole family. And that's what comes of being a good pastor.

Mrs. Stanford who with her husband founded Leland Stanford University is quoted as saying: "That, Mr. Banner, is why I am so much more interested in the church on the campus that I am in your precious rocks. For no amount of learning can take the place of decency, and no amount of science can take the place of backbone. And as the moral and spiritual life is more important than the life of our bodies, so moral and spiritual instruction is more importance to young people than instruction of any other kind. That is why I think the church should be the heart and center of this university. I am aware of the fact that complaint has been made that the church was put where the library ought to be. That view can be defended on some grounds, I know, for I have heard it so defended, but on the highest possible grounds there is nothing so important to the young men and young women who come here as the instruction they should get from that pulpit. And that is why I said

that while my heart is in the university my soul is in the church. Take away the moral and spiritual from higher education and I want nothing to do with this or any other university."

Our church at Durant has at present four members of the Baptist Hundred Thousand Club, although we were not included in the recent report in The Record. At the present writing, committees are busy raising the money to liquidate a small local debt and to help pay on our large State Convention debt. Our people are showing a splendid cooperative spirit. The revival spirit set going in our church during our revival meeting the last of August, which was led by Rev. S. G. Posey, New Orleans, continues unabated. We had nineteen additions during the meeting and we have had twelve additions since the meeting closed. Every department of the work is taking on new life in a very marked degree. We are praising God for His blessings, and trying harder than ever to glorify Him.—J. S. Riser, Jr.

Rev. Fr. M. Wells, well known evangelist, is now in the Soldiers' Home, Biloxi. He is able to hold meetngs. He is a native of Arkansas, but his father was born in Franklin County, Mississippi, and his mother in Madison County.—Minutes of Jackson County Association are in hand. Rev. J. E. Barnes is clerk and Rev. N. O. Patterson moderator. Eleven churches report 1,269 members, 99 baptisms. Two churches report no baptisms. Total given for local uses \$9,387.05. Total given to missions \$727.13. Total value of church property \$30,250.00.—W. C. Bennett of Texarkana becomes pastor at Mansfield, La.—Pastor M. E. Dood took 15 minutes at an eleven o'clock service on Sunday morning to urge his people to take the state denominational paper.—Congressman Cochran of Missouri says that making liquor cheap will result in less drinking. Anybody who believes that please stand on his head, including the congressman.

The church at Pisgah, Carroll County, celebrated last Sunday the tenth anniversary of Pastor L. D. Sellers. There were 1,000 people present, two sermons and dinner served at the church.—The Dallas Times-Herald says that in Dallas for the year just closed the arrests for drunkenness increased 39 per cent, and attributes the increase to the impending repeal of the dry laws.—Much of the news that comes to our office has to be rewritten in order to get it reduced so that we can find space for it.—Dr. W. D. Powell is said to be rapidly recovering from malaria in the Baylor Hospital, Dallas. He is 79 and still going strong.—Mountzuma College in New Mexico will be reopened Dec. 5 with B. C. Evans president and J. W. Evans dean.—The Virginia Board of Missions recently changed the ratio of distributing the cooperative program receipts. Hitherto it has been 50-50 as between state and southwide objects; now it will be 55 for state objects and 45 for southwide objects. And the Virginia Board itself decides the percentages going to each object included in the southwide boards instead of leaving it to the Southern Baptist Convention to fix these percentages. So far as we know this is the only case where a state has decided on the percentage to go to each southwide institution or board.

## ANSWER TO OUR CREDITORS

The second Sunday in November is the closing date for the Debt Paying Campaign. The amount contributed will be our answer to our creditors who had enough confidence in us to buy our bonds. They have a right to expect their money back with interest. Many will be embarrassed if they do not receive it. In fact, some are already embarrassed because they did not receive their interest when it was due. One preacher who has his life savings invested in Mississippi Baptist bonds is now without work and needs the attention of a physician, but cannot receive the necessary attention because his brethren are not paying the money which they promised.

If, however, all the churches would do as well as some have done, or if all individual members would do as well as some individuals have done, we could meet every cent of our obligations and have a large sum to apply on the obligations of 1934. Three \$500.00 bonds have been donated with a good prospect of another within the next day. But nothing short of a heroic effort on the part of our churches will save us from humiliation as we shall have to meet in some way \$28,000.00 in maturing bonds and the interest on approximately \$600,000.00 for a period of one year. And to date we have received only \$469.69 in actual cash. Of course, this is in addition to \$1,500.00 worth of bonds donated. There remains but one more Sunday. We confidently believe that if throughout the State the churches on next Sunday would earnestly seek the Lord's will in regard to our indebtedness, asking Him to impress them with the amount they should contribute, the full amount would be forthcoming. We should not be afraid to pray. We should not be afraid to follow the impressions which He makes upon us in answer to our prayers.

It is important that the churches remit their contributions Monday, November 13th, in order that our State Convention may know the amount in hand before the session closes. We cannot plan with intelligence without this information.

R. B. Gunter,  
Corresponding Secretary.

Miss Inabelle Graves Coleman of Greensboro, N. C., has become Publicity or Editorial Secretary of the Foreign Mission Board in Richmond. She is an A. B. graduate of the Woman's College of the University of N. C., has done graduate work in Journalism and sociology at the University of N. C., and at Columbia. She has taught several years and has had wide experience as a newspaper writer, was assistant to the pastor of First Church, Greenborough, has written extensively for the Sunday School Board and the W.M.U. The Board says: "It shall be the duty of this officer to assist the Educational and Promotional Secretary, write tracts, booklets, articles for the general press, the denominational press, and mission magazines. To prepare a graded series and cycle of mission study literature for children and young people. To represent the Board before conferences and gatherings of the W.M.U. and auxiliary groups, summer camps and assemblies of students and young people, and in all other ways possible, promote the welfare of the whole foreign mission enterprise."



## FULFILLING RIGHTEOUSNESS

Sermon by John F. Carter before the Newton County Association, October 17, 1933.

Published by request of the Association

Text: Matthew 3:15, "Thus it becometh us to fulfill all righteousness."

These are readily recognized as the words of Jesus to John when that one would have hindered Him at His baptism, saying "I have need to be baptized of thee, and comest Thou to me?" Although John had repeatedly spoken of One coming after him who was mightier than he, who had become before him, because He was the first One of his order, it is not to be reckoned that he had identified this one as Jesus of Nazareth. At a later time he said of this one, who had turned out to be Jesus, "And I knew Him not, but He that sent me to baptize in water, He said unto me, 'Upon whom thou shalt see the Holy Spirit descending and abiding upon him, he it is that baptizeth in the Holy Spirit.'" John, therefore, had never identified Jesus, Son of his mother's kinswoman, as this Coming One. But John had been baptizing people on a confession of repentance from sins, and had insisted that the people bring forth fruit—a practical righteousness—as an evidence of the genuineness of this confession. How much he knew about Jesus there is no way of knowing. His mother surely continued that intimate friendship with Mary long after the remarkable births of these boys, and it is altogether reasonable that John knew Jesus in his boyhood and young manhood as the most genuinely righteous one in his acquaintance. His goodness came from a pure heart and was altogether different from the righteousness of the rabbis and other religious teachers of his time—the righteousness of the law, according to which Saul, the Pharisee, was found blameless.

It was for this heart righteousness that the wilderness prophet had been crying out. And here Jesus stood before him asking to be baptized, and in His glorious presence John, like Isaiah of old and like Simon Peter on a later occasion, felt that he himself was the sinful man, and that he ought to confess his own sins to this righteous one and be baptized by him. But Jesus answered, "Suffer it . . . for thus it becometh us to fulfill all righteousness." In these words of our Lord's to John He made known four things, (1) that the end which He sought in His mission on earth was righteousness, (2) that the means which He proposed to use, being pictured by this ordinance was His own death and burial, from which He would come in a resurrection, (3) that he would not be alone as an agent in this glorious task and (4) that this ordinance, which would be continued among His people until the end of the age, should ever remind them of this cost and of this source of their righteousness.

## I. The End Sought

We consider first, therefore, righteousness as the end sought by our Lord in His career on earth. And yet because the conception of the people about righteousness was so perverted by the superficial lives of the Pharisees, He never voiced this in so many words except in our text. He did say, however, that one of the blessings that He would bring to earth would be the satisfying of the hunger and the slacking of the thirst of those who hunger and thirst after righteousness, and He warned His people that unless their righteousness should exceed the righteousness of the Scribes and Pharisees they should in no wise enter into the Kingdom of Heaven, and He enjoined upon them to seek both the Kingdom of God and the righteousness of God.

From the dawn of Revelation God was made known to His people as One who was Himself righteous and who required righteousness of His people. Noah is called a preacher of righteousness, and when Abraham was pleading for the people of Sodom, the basis on which they were to be spared was the righteousness of as many as ten righteous persons. It is the righte-

ous man, whose way the Lord knows, that the Psalmist describes as not walking in the counsel of the wicked, nor standing in the way of sinners, nor sitting in the seat of scoffers. And because the Lord knoweth the way of the righteous, he shall flourish and be firmly established and highly valued like a tree that is planted by the streams of water. Ezra, in his prayer, cried out, "O Lord, the God of Israel, Thou art righteous!" Not so the conception of the gods of the people among whom Ezra lived, for they thought of their gods as subject to selfish and wicked passions, and therefore permitting and encouraging the same among their people. But God, the true and the living God, is always revealed as one righteous and requiring righteousness of His people. Paul wrote that the law and the commandments which the Lord gave to His people are righteous as well as holy and good.

But how disappointing people are! The one thing that God expected of the race created in His own image is the very thing that every man and woman and boy and girl of that race lacked. (Of course I speak after the manner of men, for in a strict sense God cannot be disappointed. He knew the end from before the beginning). But listen how Isaiah laments as he speaks concerning the Lord's vineyard: "He looked for justice, but behold, oppression; for righteousness, but, behold a cry." In two of the Psalms, David said that God looked down from Heaven upon the children of men to see if there were any that understand or that seek after God; and after He had thus scrutinized the actions and the thoughts and purposes of every individual of every race of every age, the conclusion was: "There is none righteous, no, not one."

Into a world like this came John, as Jesus said of Him, in "the way of righteousness," thundering his message of repentance and his demand for righteous living; and into the same world Jesus came, powerful like the still small voice, and intent on the purpose of fulfilling righteousness. Though not a single righteous one had been found by the searching eye of God, not merely in Sodom, but in the whole world, the Son of Man achieved in His own life perfect righteousness. Not only does Paul say of Him that He knew no sin and the author of Hebrews that He was without sin, but He is called the Righteous One by Stephen and Ananias (of Damascus) and repeatedly by Peter and by John. The Devil, who had victoriously injected the poison of selfishness and perverseness into the life of every human being, at last met more than his match; he was vanquished in every conflict, and these conflicts were real ones. You miss the point altogether if you think that our Lord's supernatural power and knowledge placed Him out of the reach of any real conflict with sin, that the temptations spoken of in the Gospels were mere formal experiences through which He had to pass as a part of His program. The Devil's suggestions to evil came to Him with powerful urge, and frequently in the most unexpected form. Once it came in the suggestion of Simon Peter, who had boldly just confessed His Messiahship and His deity and whom Jesus honored in all but extravagant terms; again in the request of the Greeks following hard on the triumphant entry into the holy city. But with such victory did he come from all these conflicts that He was able calmly to face His fiendish opponents and challenge any of them to convict Him of sin. At last perfect righteousness had been achieved on earth; and He who had achieved it proposed to fulfill all righteousness, to provide a righteous for the believing sinner and to make possible his achieving righteousness in his own experience. John came demanding righteousness of his hearers; Jesus came with just a stringent, a demand—yea a more stringent one, for He called for a heart righteousness first—and He proposed to make possible and actual the character and the behavior that John had been called for. The end that He sought was righteousness—"the righte-

ousness of God unto every one that believeth."

## II. The Means Used

Jesus said to John: Thus—in this way—it becometh us. He didn't mean that the physical act of baptism was for Him or for any of His followers was the fulfillment of all righteousness, or in itself a fulfillment of righteousness at all. He did not say, "By this act" or "hereby," but "thus," or in this likeness, it becomes us to fulfill all righteousness. There was a similarity between what He submitted to when He was baptized and what he experienced when He fulfilled righteousness. The author of Hebrews says that it was through death that He brought to naught him that hath the power of death, that is, the Devil, the enemy of righteousness. Paul says that although He knew no sin, He became for us—and the wages of sin is death—for the purpose that we might become the righteousness of God in Him. Here He was buried by John in the water of the Jordan; then he was buried by Nicodemus and Joseph of Arimathea in Joseph's new tomb. When He who knew not the experience of sin by His death became sin for us, by having our sin imputed to Himself He cleared the way for imputing His own perfect righteousness to us. Although no one of us has achieved righteousness by the works of the law, still apart from the law, but witnessed and approved by the law and the prophets, God's own righteousness has been manifested unto—or in the cast of—every one that believeth, because this believing one is justified through the ransom price that was in the person of Christ Jesus, whom God set forth through faith in His blood as a propitiation for the passing over of sin and the showing of His righteousness. Jesus, therefore, in fulfilling righteousness for us took our sins and iniquities on Himself, and His death became the ransom price of our belief from sin's penalty—He bore our sins in His own body on the tree. Thus He secured for us a righteousness standing at the judgment—righteous after the manner of His own perfect righteousness, which after all is God's righteousness. The Apostle Paul appreciated this righteousness of God imputed to him as of far greater value than any righteousness of his own through the works of the law, even though in that law righteousness he should be found blameless.

Jesus, therefore, in being buried by John in the Jordan consecrated Himself to the cross and to Joseph's new tomb and when He came under the shadow of the cross, when His soul was troubled at the thought of falling into the ground like a grain of wheat and dying, and He must either confirm His choice of death or turn aside in a new choice, He refused to say "Father, save Me from this hour" because, said He, "for this cause came I unto this hour." It was an agonizing hour beyond words, an hour of darkness at midday, when in some sort of way He felt that the presence of the Father was withdrawn from Him. Moreover, here on the bank of the Jordan our Saviour knew of its darkness, but steadily He set His face to this hour. And because of this sacrificing consecration of His the Father spoke His approval from Heaven, "This is My Son, My Beloved One, in whom I am well pleased." I am pleased that He has chosen to fulfill righteousness even at the cost of His own life as the ransom price.

But the picture was not completed with the burial; John did not let Him stay under the water, but the strength of this rugged baptizing prophet of the wilderness was brought to bear in raising the physical frame of our Lord from its watery grave. Nor did He stay in Joseph's new tomb, but the exceeding greatness of the power of God according to the working of the strength of His might was indeed wrought in Christ when He raised Him from the dead. And this resurrection power is "to usward who believe." Submitting to death, He in His resurrection brought to naught him that hath the power of death, even the Devil, and this resurrection power is to usward who believe in order that day by day we might bring to naught the



Devil's efforts against us. Thus it is that we are inspired to present our members as servants to righteousness unto sanctification. If Christ is in us, the body is dead—the sum total of the flesh which has the poisonous bent to sin injected into it is dead—because of sin, but the spirit, which is vitalized and empowered by the powerful Holy Spirit of God, is life because of righteousness. And if the Spirit of Him who raised up Jesus from the dead dwelleth in us, He that raised Christ Jesus shall give life—the life of righteousness—also to our mortal bodies through His Spirit that dwelleth in us. The bodies—the sum total of the flesh—have been the seat and the agents of sin, but now vitalized by the Spirit with resurrection power they begin to manifest the righteousness of life such as John demanded as an evidence of repentance.

(Continued on page 14)

**"TOUCH NOT MINE ANOINTED, AND DO MY PROPHETS NO HARM."**

I Chron. 16:22; Ps. 105:15

By a Pastor's Wife

The well meaning pastor smiled benignly toward the amen corner and calmly stated:

"Deacons should be examples in right living for the rest of the congregation."

Hardly had he finished the sermon before a storm burst about him in great and ever increasing fury. A deacon, whom the pastor had thought embodied all the virtues, called the rest of the deacons together at the back of the church and, in commanding tones, announced:

"Fellers, we gotta get another pastor. I ain't goin' to let no preacher dictate to me about my private life."

A few weeks previous, the belligerent one had journeyed to New York to lay in supplies for his ever growing Furniture Store and Funeral Home. The trip had been one grand and continuous spree. Chorus girls, night clubs, speak-easies and bootleggers had all apparently found a place on his program. And now at the first church service after his return, he had taken the pastor's intended compliment for a reproach. So, to ease his conscience and to justify his debauch he instituted a veritable tornado of opposition against the pastor. A tornado that gained momentum as it progressed. For now, with an avowed leader, other erstwhile faint hearted antagonists gained new zeal. The helpless, astounded, bewildered preacher did the only thing that could be done—hid himself in the fastness of the Rock of Ages and, by prayer and supplication, built himself an impregnable defense. Finally the storm abated, the sun shone and the preacher found himself better off, from a worldly standpoint, than he had ever been before and, also, with a greater intimacy with God because of his soul-rending, heart-crushing experience.

Not so with his enemy. Barely six months after the deacon had so zealously flung himself into battle against the pastor, there was a padlock on the door of his once pretentious business and he was pronounced a bankrupt. After this had come to pass, he was man enough to state:

"Scarcely a customer entered my place of business after I first spoke out against my pastor. The Lord has taken my all from me because of the way I treated His servant."

Woman's College at Hattiesburg reports 213 awards given students there last year for examinations in Sunday school training. The preachers connected with the college held meetings during vacation in which 194 were baptized. Organization for religious work and training includes the Baptist Student Union, the Y.W.A., the Life Service Band, the B.Y.P.U., the Sunday school, an Epworth League for Methodist girls, and every evening meeting for prayer.

**SOME BLESSINGS OF THE EVERY MEMBER CANVASS**

By Andrew Potter, Corresponding Secretary-Treasurer, Oklahoma

There was a time in our Baptist life when every church carried a half dozen funds and had as many treasurers. There were Sunday school offerings used to purchase supplies and defray other expenses of the school; there was a subscription list containing pledges of ten or twenty per cent of the membership for the support of the pastor; there was a plate offering at each service which was used to pay incidental expenses of the church; and then about half a dozen times each year the church had a special offering for missions and benevolent causes.

Several years ago our churches fell upon the fine idea of budgeting church funds and canvassing every member of the church to secure, if possible, a weekly subscription to meet the requirements of the budget. The Every Member Canvass is fundamental to the success of the budget, and the success of the budget is fundamental to the success of the mission causes of the Southern Baptist Convention. Hence no church, no pastor, no secretary, nor any other Christian worker can ignore, without great harm, the Every Member Canvass.

The Every Member Canvass blesses us in many ways:

1. It inculcates in the Christian a sense of his stewardship obligation.
2. It teaches him to be systematic in religion as well as in other things.
3. The weekly observance of stewardship makes it become a part of his worship.
4. It is the most dependable method that has yet been discovered for the local work of the church.
5. It constitutes the fundamental dependence of the missionary and benevolent causes of our denomination.

There are many other points at which it aids us but these are elemental and indispensable. I shudder to think what might have been the condition of our denominational life as a result of the economic collapse had we not given a few years of teaching and effort to the Every Member Canvass program prior to the coming of the depression.

I believe in wholesome special offerings on occasions for an emergency and also to create a new inspiration. I am therefore committed to the Hundred Thousand Club, and kindred movements, but our people must not lose sight of the undebatable necessity of the Every Member Canvass.

(Walter M. Gilmore)

**THE TIME IS APPROACHING**

Deacons and other leaders in hundreds of churches have given to The Relief and Annuity Board assurance that the Service Annuity will be included in their annual budget as soon as possible. The time for the making of the budget for 1934 is rapidly approaching. Every church should make a thorough-going Every Member Canvass and the proposed budget should in every case include the Service Annuity.

Pastors are more than willing to participate in this Plan looking to the prevention of old age and disability dependency. The churches should be willing to make such participation possible; the inclusion of an item on the local church expense side of an amount equivalent to 8% of the pastor's monthly salary will accomplish it. No other method is known to the Relief and Annuity Board by which adequate provision for the old age of ministers can be made. The time to do this is when the budget is made. We beg that our churches will not neglect to include the Service Annuity.

**THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION**

Thomas J. Watts, Executive Secretary  
Dallas, Texas

**THE FOREIGNER**

By Louis J. Bristow, New Orleans

The W. M. Society of Baton Rouge First Church expected to study Japan in October. The study leader wrote to the Japanese Consul at New Orleans, asking for some literature and pictures. The Consul replied courteously, sending the illustrated literature, and said he would be pleased to speak before the Society upon the subject of Christian Missions in Japan. As I had been supplying the church's pulpit for several months, I was appealed to to find out whether the Consul's attitude towards Christianity was friendly or unfriendly, for the good women very naturally supposed he was a non-Christian.

Now, it so happened that the Japanese Consul is a warm friend of mine, and it was a pleasure to advise the women that Yuki Sato is a devout Christian, a Methodist, a product of Christian missionary work in Japan; and it was a joy to accompany him to Baton Rouge and introduce him where he spoke in the First Baptist Church, giving a fine lecture, illustrated with moving pictures in colors. And I daresay that the Woman's Missionary Society will henceforth have a keener interest in our missions in Japan.

Mr. Sato is a world figure. He has represented his Government in Mukden, Manchuria, Vancouver, British Columbia, Sydney, Australia, and has been in New Orleans nearly three years. Though converted in Japan, he and Mrs. Sato were baptized in Australia. They have three fine children, one of whom was born in Vancouver, one in Sydney, and one in New Orleans.

If other societies would seek out "foreigners" amongst us, a better international understanding might follow, and the fruits of Christian missions be more manifest at home.

**"I JUST WORK HERE"**

Ernest O. Sellers

Pausing one day this past summer at a Chicago news stand to purchase a home paper, I offered some slight objection as to the price which was three times what I would pay at home.

The sixteen year old lad in charge replied, "I just work here. I do what the boss tells me and that is what he says to charge. Sorry but you will have to see him."

Walking away (with the paper) I wondered how many professed Christians are obeying their Master's command as implicitly and simply as that lad obeyed his employer? He did not show any resentment over what I said, and his reply was in a spirit and tone most conciliating. But he was positive and with faithfulness he obeyed his instructions.

"If ye love Me, keep My commandments." To "obey is better than sacrifice." This principle applies to civil servants in their execution of the laws of the land and to employees of every sort. It applies to children in their obedience to parents, but above and beyond these it is that principle, more than all others, that, applied to Christians, needs emphasis today. Consecrated, cheerful, obedience will close the mouths of critics and do more to advance the cause of our Lord and His Christ, than all of our loud professions.

Correspondence-Extension Department,  
The Baptist Bible Institute, New Orleans,  
Louisiana.

Ten men in the Mississippi state prison went free this week because they volunteered to test out the theory as to how sleeping sickness is propagated. The experiment proved that the disease is not communicated through mosquitoes. A similar experiment was tried a few years ago to find out the cause of pellagra. In that case it was shown that this disease is caused by improper diet. The men developed pellagra, were pardoned, and afterward were cured by being given a balanced diet.



# Editorials

## MISSIONS A NECESSITY FROM THE NATURE OF GOD

Recently we spoke in this column of missions being a necessary sequence of the Unity of God. If there is one God, then there must be one mediator between God and men. From this we go now to show that the nature of God necessitates missions. God being what He is missionary effort is inevitable.

Of course the first conception of God which comes to mind in this connection is that God is love. Love is self-giving. It cannot be quenched nor quelled. It must find expression and outlet. It must reach the object of its desire with help and blessing. The birth of missions is in the love of God. Its constant support is in that love. There is no better missionary text in the Bible than this: God so loved the world that He gave His only begotten Son, that whoever believeth on Him should not perish, but have everlasting life. Here is the birth of missions and its final objective.

And whenever the love of God gets into a human heart, it is going to find like expression. We love because He first loved us. The love of Christ constraineth us. Missionary effort is certain and unquenchable when one can say with Paul, "I have great grief and unceasing pain in my heart, for I could wish myself accursed from Christ for my brethren." This is what made him a missionary. And the love of God will make any man a missionary. No missionary program can be sustained without this as its moving cause.

The holiness of God is likewise back of missions. Holiness is simply righteousness at white heat. Holiness is intolerant of sin. God cannot look upon sin. Then the only thing is to destroy sin or condemn the sinner. God chooses to destroy sin, by the manifestation of His holiness. John sums up the revelation of God which we have in Christ in these words, "This is the message which we have heard from him and announce to you, that God is light." It is as impossible for God not to manifest and declare His holiness as it is impossible for the sun not to shine.

The fact that God is truth makes missions a necessity. Truth is knowledge of the essential nature of things and of God. Truth burns in a man's soul like fire. If he has the truth he cannot but communicate it. Peter and John said, "We cannot but speak the things which we have seen and heard." We often hear of some one who has gotten hold of a piece of news and say he is bursting to tell it. That is the nature of truth. It fills the one who has it with a passion and a longing to impart it.

If that is true of man, how much more is it true of God. He is the truth; He has all the truth in Himself. He is burning to communicate it to those who have it not. Jesus was and is God's spokesman. He is the Word, the message, the voice of God. He is the light of the world. He says the light was not intended to be put under a bushel or bed, but on the lamp stand that all in the house may see. In Him is no darkness at all. He is brimming over with the purpose and desire to reveal the truth. He says, "If thine eye be single, thy whole body shall be full of light."

The gospel is good news. And every man who knows it wants all the world to know it. How beautiful on the mountain are the feet of him that bringeth glad tidings.

O Zion haste, thy mission high fulfilling  
To tell to all the world that God is light  
That He who made all nations is not willing  
One soul should perish, lost in shades of night.  
Give of thy sons to bear the message glorious;  
Give of thy wealth to speed them on their way.  
Pour out thy soul for them in prayer victorious;  
And all thou spendest Jesus will repay.

## THE BEASTS OF REVELATION

A good many people are inquiring about the beasts of Revelation, and it has become a favorite topic with certain type of preachers. Inquiry has come to us for an opinion as to the identity of these beasts. One reason for this is that the present federal administration has sought to prevent buying from any firm which does not carry the blue eagle and operate under the NRA Code. People are asking, "Is this the mark of the beast?" Because the mark of the beast on the right hand or on the forehead, "that no man should be able to buy or sell, save he that hath the mark."

A few things might be said about this matter. One is that it becomes us all to speak with modesty on this subject. It is better not to know so many things than to know so many that are not so. We may well learn from the story of an old negro in Virginia. On account of his great age he was accustomed to say that he remembered George Washington. A stranger who came into the community heard about the old negro and his claim to remember George Washington. So he hunted him up and said, "Uncle, I hear that you remember George Washington." To which the old man replied, "Nah, suh; nah, suh. I used to 'member him; but I done jined de chu'ch now." We may find out that some things we thought we knew were an illusion.

We venture to make a modest suggestion or two about these beasts. It seems that beginning with the twelfth chapter of Revelation the Lord reveals to John and to us in a brief figurative way the struggles and the final triumph of the Christian religion. He had done this already in the previous chapters, 6 to 11. In the chapters 12 to 22 he goes over much the same ground and tells the same story by means of other figures or signs. This will help us to get oriented, that is locate ourselves in the story.

The dragon in chapter 12 is easily identified as the devil, who is opposing the Lord Jesus, seeking to destroy his work. He has a great following, one-third of the stars of heaven. He is represented as "great" because he has great power. He is red because he is ruthless and cruel. He has seven heads because his dominion is wide spread. He has ten horns indicating great power. But he has been cast out of heaven, that is he can do nothing except as the Lord permits and his dominion is doomed. But he is still active in the world, and his activity is in opposing the work of Christ, whom he seeks vainly to destroy.

Now for the beasts. Satan operates chiefly through them. They do his malicious work. The first of these beasts, as we conceive it is human government which is antagonistic to the true religion. This was very evident in John's day, whether it was by the Sanhedrim in Jerusalem or the Roman government which came to be the relentless foe of Christianity. The beast can be and is the symbol of any human or political government which antagonizes the religion of Jesus. The description of this beast is very significant. He has the seven heads and ten horns of the dragon. He has the swiftness and slyness of the leopard, the rapacity of the bear and the destructiveness of the lion.

The second beast, as we conceive it, is any and every system of false religion which antagonizes Christianity. He has two horns like a lamb and speaks as a dragon. His strength is not primarily in violence, but in deception. He imitates a lamb, but professes to speak with great authority. He is closely allied with iniquitous civil government; "he deceiveth them that dwell on the earth." This is the beast that puts its mark on the hand or forehead of all its adherents. It gives its character to those who give it allegiance, and directs their activities. And its work of propagandism is carried on not by proclamation of the truth, but by constraint and fear. This seems to us to be the mark of the beast and to be the meaning of forbidding buying and selling. It makes and holds converts

by terrorism and force and not by reason or appeal to conscience.

## HIGH-PRESSURE EVANGELISM

If a choice is necessary between high-pressure evangelism and low-pressure evangelism, then give us the high-pressure type. We once heard Dr. R. J. Willingham say in a private conversation that sometimes when he reached home his wife would say: "These children are the heard-headedest bunch that I ever saw." His reply was, "Well, you don't want them soft-headed, do you?" So when we are tempted to criticize what people call high-pressure evangelism, or hear others criticize it, it might be well to ask if we want low-pressure evangelism. It would seem that we are today more in danger of no-pressure evangelism, which practically means no evangelism.

This is a day of teaching and training, and even in the pulpit the didactic manner and method are much to the front. The preacher is in danger of becoming a lecturer, or an instructor. There is a real difference between a preacher and a teacher. And while the man in the pulpit ought to be a teacher, his primary business is to preach. Which means that he is to drive home the truth to men's consciences; he is to make it his business to get people to do something which they have not done before, rather than to know something that they have not known before. His teaching function is preparatory to and a means to his preaching function.

But back to the high-pressure evangelism. If there is no pressure there is no evangelism. As a boy we wondered how a "hydraulic ram" at the foot of the hill could pump the water to the top of the hill far higher than its source. And we were told that the air pressure in the "ram" forced the water up. And this principle of compressed air has been used as a great force in many phases of engineering. Now you will recall that Jesus told the disciples not to start out on their work of evangelizing the world until they were endued with power from on high. There is no power on earth comparable to the power of the Holy Spirit, and this is the power that is necessary and available in the work of evangelism. It is a feeble phrase to speak of this as high-pressure evangelism.

Jesus did his work in the power of the Holy Spirit. After His temptations, "Jesus returned in the power of the Spirit into Galilee . . . And he opened the book and found the place where it is written, 'The Spirit of the Lord is upon me.'" And Jesus gives a description of the state of mind produced by his preaching and that of John the Baptist whom he said, "The kingdom of heaven suffereth violence and the violent take it by force." There was never a revival meeting of modern times where the masses of people were more deeply moved and where the tides of emotion ran deeper or stronger than under the preaching of John the Baptist. The minds of the people acted freely and responded powerfully in these out of door meetings. All formality was broken up and the people broke in to ask questions which were pressing their hearts with pain. The multitudes asked, "What must we do?" Luke 3:10. The publicans asked the same question. And the Roman soldiers asked it. The jailer who fell at the feet of Paul and asked, "What must I do to be saved?" was the product of high-pressure evangelism. Well may we pray till midnight for it. Have you heard of any all night praying recently?

Missouri Baptists discontinue the Bulletin and will contribute \$3,000 per annum for space in the Word and Way, which will be taken by Secretary Godbold and his assistant to keep the work before the people. This he is thoroughly capable of doing. The price of the paper is reduced to \$1.50 single copies, or \$1.00 in clubs of five or more. A campaign for enlarging the subscription list is already on, in which the state official force participates. This plan will be tried out for a year.



## Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

### HOW TO GO TO THE CONVENTION

This does not mean over what road, or by train or auto, or both, for the connection is not good. We have in mind the spirit. We should go in humility. Only in this way will we seek the Lord's leadership. Only in this way shall we be prepared to receive His impressions and to hear His voice. We should go willing to do His will, regardless of the consequences. In order to know His will, we should go in a prayerful mood.

### EVERY MEMBER CANVASS

The time for the Every Member Canvass is November 19th to December 10th inclusive. As a rule, those churches which work on time make better records. The pledge cards will be furnished to those churches which request them, and without cost. Quite a number are ordering them now. If the cards which we have on hand do not meet your requirements, a slight change with pen will convert them. Heretofore, we have sent out about 150,000 a year and many have been wasted. Some this year are using cards which were sent last year. While we shall be glad to furnish as many as may be called for, yet we want to avoid the waste sustained in other years. If churches succeed in the canvass, they must prepare ahead for it. The membership should be familiar with the interests contained in the Program. For this purpose we have tracts on hand which are being distributed as needed. The Canvass should include every member. It should not be discontinued until the last member has been reached. Finally, every Cause in the Co-operative Program should be supported. Doubtless one reason why so many churches are finding it difficult to support their local work is because they have left out the causes out beyond. The more these are left out, the more the fountains of generosity dry up.

It is said that D. L. Hill of Ackerman has accepted the call to Okolona, and will begin his pastorate there at an early date.—Thirteen members and nine visitors attended the monthly meeting of Forest T.E.L. class, Mrs. S. Hunt, president. The class is standard; officers reported, and plans for enlistment of more members were discussed. Followed a song by Mrs. Coker and Miss Ware, talk by Mrs. W. H. Thompson on Significance of T.E.L., prayer by Pastor W. C. Howard, then social period and refreshments.—Rev. E. M. Causey, pastor of Gentilly church in New Orleans for several years would be glad for the sake of his health to come back to Mississippi. He is an alumnus of Mississippi College and of the Baptist Bible Institute.

Margaret Ruth Lowe, daughter of one of our missionaries, was recently married to Mr. T. H. Logan. Their home is in Shanghai.—Dr. W. B. Riley, pastor First Church, Minneapolis, was recently married to Miss Marie Acomb, Dean of Women in North Western Bible and Missionary Training School in Minneapolis.—Sec. Godbold says that the brethren in Missouri liked so well the 23 pastors' conferences on stewardship and Church Finance that they asked for them another year. Speakers were Drs. Sampey, Hudson, Hale, Prince and Milton.—Pastors in and near St. Louis took advantage of the visit of Dr. Sampey to give a banquet in his honor, attended by his former students.—Among centennials to be observed is the beginning of Baptist work in Iowa, next year.—Ed. S. Campbell, a Mississippian, who has been promotional secretary of Central College, Arkansas, has recently entered Chicago University.

### WHY THE PARABLE OF THE POUNDS

Luke tells us 19:11-27, the reason for Jesus' giving to His disciples the parable of the pounds in these words: "Because He was nigh to Jerusalem, and they supposed the kingdom of God was immediately to appear." That is to say He meant to correct a wrong impression in their minds, and to save them from the evil consequences of a misapprehension of the nature of His kingdom, and of the mistaken anticipation that the present order was at an end and a new order was immediately to begin.

There seems to be no more important subject in the teaching of Jesus than the Kingdom of God, and none about which there were more erroneous ideas, and greater difficulty in correcting them. A large part of his teaching, a majority of the parables, are taken up with an effort to get this matter straight in their minds. And even after His resurrection they were still puzzling their minds as to whether He would restore the kingdom to Israel at that time. And here as he is going up to Jerusalem and it was evident that some sort of crisis was approaching, they were on tiptoe of expectation, and He had to save them from the delusion of the immediate appearance of the kingdom of God.

To do this He gave them the well known "Parable of the Pounds." It needs to be taken to heart by the people of our day, when it is the practically universal opinion that the world is approaching a crisis. Let us face the teaching soberly. The world may be coming to an end soon. We are facing such a possibility all the time. The Bible certainly teaches the personal visible return of Jesus. He may come in our day. But this feeling of expectancy is not a new thing in the world. It recurs at times of distress and uncertainty. And there have been many of them. Jesus taught that we should look for His coming, and that we should be ready always to meet Him when He comes. But He and Paul both teach that she should be prepared to carry on however long His coming may be delayed, and not turn loose our hold upon the task He has assigned us however long we may have to wait.

Jesus spoke of the man who got tired of waiting and turned to get drunk and to beat up his fellow servants. Paul rebuked those who quit work and spent their time talking about the second coming of Jesus. And this parable of the pounds was spoken specifically to warn us that the coming of the kingdom of God might be long delayed and that we must recognize the time of delay as one in which we are to fulfill our stewardship by using to the full the means and opportunities which the Lord gives us. The Lord goes into a far country to receive a kingdom. It will not be set up now in Jerusalem. He is going to have work and responsibility in the hands of his servants. They must carry on till He comes. And He will call them to account when He comes.

We are not to get rid of our responsibility by hoping for a quick turnover. We have serious business to attend to today. We cannot shirk the tasks of saving a lost world and of ministering to its need, by sitting down and expecting the kingdom of God to appear. It is better to be like the judge in New England when the Dark Day came while court was in session and people believed the world was coming to an end. He ordered the lamps lighted and business to proceed, for he said if the Lord is coming we must be found attending to business.

The Word and Way says: Many of our churches are ruled by small minorities who have through one means or another obtained full and almost undisputed control. Other of our churches have so perverted the ideal of the Gospel that the deacons are no longer servants of the church but its masters. Masters who assume to themselves the right to dictate the policies, not only to the congregation but often to the pastor. Some churches have individuals who because of this or that must be deferred to in all things.

We are glad to have for the Record from the President of Mississippi College a review of the past year's work in the college and the prospects for the future. It was crowded out of this week's issue but we expect to publish it next week. It is refreshing reading and will stimulate the faith and rejoice the hearts of our people who believe in Christian Education.

The church at Algiers, La., was organized about twelve years ago by a student in the Baptist Bible Institute. In the past year it led all churches in New Orleans Association in the number of baptisms. This church also has 13 out-mission stations in which services are held each week by the workers of the church. Last year's mission report shows 300 professions of faith in Christ, 64 whites for baptism, 26 colored for baptism, 2 churches organized; Golden Meadow and Gulfice, 13 mission stations manned 100,000 copies of Scripture and tracts distributed in 16 different languages and 34 per cent of monies raised given to missions.

The only Baptist paper which has a general circulation among Northern Baptists has suffered a loss of 4,000 subscribers in the past four years. We believe this is only a temporary situation and that our papers which have suffered so severely in the period of the depression, and which are so necessary to the life of our people and the support of our work will come back strong. But this is a time when the aid of friends of the cause of Christ is greatly needed. Help here will help all down the line, and the reading of the denominational paper will help to transfigure our people by the renewing of their minds.

The fourth Sunday in November is the birthday of Rev. D. W. Moulder, and is the twenty-fifth anniversary of his pastorate at Beulah church, Polkville. It will be duly celebrated by the church. Sermons by W. L. Meadows of Morton and Wayne Alliston of Jackson, a Sacred Harp song service and the presentation to the pastor of a watch from the church as a token of their love. Several other churches served by brother Moulder on this same Sunday will participate, namely, Lorena, Good Hope and Sardis. Beulah church was organized 47 years ago and has had only three pastors, T. J. Miley, W. P. Chapman and the present pastor. A great throng of people is expected at the anniversary celebration.

The treaty between this country and Greece which provides for extradition of criminals, their return to the country where the crime was committed, has been denounced by the government in Washington which expresses its purpose to terminate it at the earliest possible date. This because Greece has in the judgment of the Washington Government failed to carry out the provisions of the treaty in the case of Insull.—A judge in Chicago, significantly named Green, openly advocates licensing gambling houses to secure the revenue and to protect the public. He says he is against gambling, but it is a recognized business and money had just as well be made out of it for the state. Thus the argument for licensing the sale of liquor goes down the line.

The sympathy of the brotherhood is with Dr. C. P. Stealey of Oklahoma City in the recent death of his good wife, who has shared his labors and joys for many years.—Travis Ave. church in Ft. Worth has already declared it will not hold in its membership anybody who sells beer. Our churches will have to face this question, and there ought to be no pussy-footing.—Thanksgiving Day comes this year on the last day of November. But why wait till Saturday to take a bath. "Givin gthinks always for all things in the name of our Lord Jesus Christ to God, even the Father. Eph. 5:20.



## THE TWIN BALLOTS

Along in November, when chill was the weather,  
Two ballots were cast in a box together.  
They nestled up close, like brother to brother,  
You couldn't tell one of the votes from the other.

## Chorus

They were both rum votes,  
And sanctioned the license plan,  
But one was cast by a red-nosed brewer,  
And the other by a Sunday school man.

The Sunday school man—no man could be truer,  
Kept busy all summer denouncing the brewer;  
But his fever cooled off with the change of the weather,  
And late in the autumn they voted together.

The Sunday school man had always been noted  
For fighting saloons, except when he voted;  
He piled up his prayers with a holy perfection,  
Then knocked them all down on the day of election.

The foxy old brewer was cheerful and mellow,  
Said he, I admire that Sunday school fellow.  
He's true to his church, to his party he's truer,  
He talks for the Lord, but he votes for the brewer.

—M. Heard, Thompsonville, Illinois.

—BR—

CAN WE NOT STOP THE FLOOD TIDE?  
Eldridge B. Hatcher

—O—

I refer to the flood tide of unregenerated persons who—according to the complaint of pastors and others—are coming into our churches. Does the fault lie with our present method of evangelism?

I am venturing—I trust not presumptuously—to raise this question regarding our evangelistic methods because it has been flung into my face so often by startling experiences. I am seeking, not to write in any destructively critical, or Solomonic spirit, but merely to call attention to what appears to be a very threatening situation.

Again and again young ladies here in our college, in past sessions, and this session also, have stated to me and to others that they were not converted when they joined the church, but joined under a misapprehension. The question has kept coming to me "What can we do to prevent such tragedies?"

What is the Southwide complaint among our pastors? Is it not the large number of their members who seem never to have been converted? A minister told me a few days ago that another minister who had, until a year or so ago, been pastor of one of the large city churches in the South told him that in that church fifty per cent of the members seemed never to have been converted. The minister who was telling me this said that he recently attended the Baptist Ministers' Conference in one of our large Southern cities and that nearly all the pastors declared that they believed that a big portion of their membership were unsaved,—one pastor affirming that seventy-five per cent of his members seemed to be in that condition.

In our recent revival meetings here in our church fourteen persons were received for re-baptism and church membership who stated that they were not converted when they were first baptized,—seven of them being students in our college.

What can we do to purify the deluge of church accessions pouring into our churches?

In our Sunday school classes, as well as in the Sunday sermons from the pulpit, the way of salvation should of course be so plain as to make it well nigh impossible for any one of the hearers to join the church under a misapprehension.

But this article raises the question as to whether we ought not to observe much greater watchcare in revival meetings and at the door of the church. The sermons during the meetings should of course make plain what baptism and church membership mean. That need is funda-

mental. I am wondering if we preachers in our sermons to the unsaved make the way of salvation sufficiently plain. We feel that we ourselves understand it, but we may not realize how imperfect, or faint, is the idea held by many of the unsaved. Spurgeon said that he went from church to church two or three years burdened about his condition, and hoping—but hoping in vain—that the preacher would make clear what he had to do to be saved. Do we not often spend time in telling sinners why they should be saved that we might better spend in telling them how to be saved. Multitudes of them are more anxious to be saved than we may imagine and they come hoping to learn exactly what they must do.

We have eliminated from many of our evangelistic meetings two features which were widely used a generation ago.

1. We have done away with the so-called "front bench," or "mourner's bench." We used to invite those inquiring the way of salvation to come forward to the front bench where they could be talked with regarding their perplexities. Such a practice greatly lessened the danger—and would greatly lessen it today—of persons joining the church without conversion, and proved a benediction to many bewildered souls.

2. We have largely ceased to require applicants for baptism first to appear before the pastor and deacons for a conference. I heard a pastor say recently that he originally had been opposed to such a custom, but that he had been present on one occasion when a goodly number of candidates came for examination and the result was that several conversions occurred there in the conference room. I read recently about the great Spurgeon, with tasks clamoring for every moment of his time, coming in regularly from his home in the suburbs to his church, several miles distant, that he might talk with applicants for baptism.

We need watchmen at the church door. We have not only put the bars to church membership down almost to a level with the ground but have also let the standards for daily living by the members fall almost out of sight. Do we not need more churches that will require not only regeneration before baptism but also consistent Christians living afterwards. We will then probably have much smaller churches, but they will be Gideon's bands and, with their lamps, pitchers and trumpets, they will put to flight the Midianitish hosts and unfurl Christ's triumphant banner throughout our fair Southern land.

—BR—

Mrs. Geo. H. Lacey for many years a missionary of the Foreign Mission Board, teaching in Saltillo, Mexico, passed away last week. She leaves a husband and several children.—The Methodist pastors of the North Miss. Conference voted to give one per cent of the salaries of all ministers receiving larger salaries to supplement those receiving less than \$800 a year, and to support those who have been superannuated. We noted a similar movement recently among Presbyterian ministers in Mississippi.—The prohibition amendment became effective a year after the thirty-sixth state had approved it. And now the Attorney General of the U. S. says it will be repealed the day the thirty-sixth state votes for repeal. Why this difference?

—BR—

The fifth Sunday was a great day with the Itta Bena Baptist Church, for we had the B. Y. P. U. Divisional meeting with us which is made up of six counties. Hon. Kermit Cofer, of Water Valley, is the president, and take it from me he is a master at his job, his speech was a gem. We had a big program, and a full day of it, for the closing message was by Rev. Grafton, pastor, Baptist Church, Coldwater, all the folks were delighted with his message. Great crowd of young folks came from all the counties. The W.M.U. of our church gave them dinner, and I mean it was a real dinner. This bunch of women know how to do things in a fine way. Come again all of you.—W. E. Farr.

## GOD'S POWER IN DEPRESSIONS

—O—

"It is a fearful thing to fall into the hands of the living God. Please note the God we worship is a living God." Heb. 10:31.

"Cast not away therefore your confidence, which hath great recompense of reward." Heb. 10:35.

For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Heb. 10:36, 37.

Now if you who read these words are affected in any way by the depression, and you would like to know my belief as to the best remedy for it, I refer you to Hebrew, chapter eleven.

You will note with me, no Washington or London conferences, no Hitlers or N.R.A.'s. Nay, you will see two things, Faith in God, and His power recorded through that faith. Yes, I urge you to read this wonderful chapter of Hebrew. Take Moses' example in the 24, 25 verses. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

Note also in verses 35 to 40 inclusive.

Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented; (of whom the world was not worthy) they wandered in deserts, and in mountains, and in dens and caves of the earth.

And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

Now may we look at other portions of His word, and gain strength and poise for these days.

"I have set watchmen upon thy walls, O Jerusalem, (Jackson, Natchez, Memphis, Atlanta, Chicago, Washington) which shall never hold their peace day nor night." Isa. 62:6

"O ye sons of men, how long will ye turn my glory into shame? How long will ye love vanity, and seek after falsehood?" Ps. 4:2.

"And they rose early in the morning and went forth into the wilderness of Tekoa; and as they went forth, Jehoshaphat stood and said, Hear me, O Judah and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper. Be of good courage, and let us play the men for our people, and for the cities of our God; and the Lord do that which seemeth him good. 2 Sam. 10:12.

Now I am going to ask you to read with me Deuteronomy 8th chapter. Here is a very good receipt for any nation, family or person to read, to understand and abide by.

"Humble yourselves therefore under, the mighty hand of God, that He may exalt you in due time." I Peter 5:6.

"And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Ps. 50:15.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. John 14:13.

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. 2 Chron. 7:14.

I will not suffer thy foot to be moved. Ps.



121:3.

"Amidst a thousand snares I stand  
Upheld and guarded by thy hand;  
That hand unseen shall hold me still  
And lead me to thy holy hill."

My God shall supply all your need according  
to his riches in glory by Christ Jesus. Phil. 4:19.  
From this day will I bless you. Haggai 2:19.  
Looking for His return.  
A Layman.

—BR—

# WOULD YOU BE A GOOD CONDUCTOR?

Ernest O. Sellers

—o—

The desire to be a choir conductor or song leader is a laudable ambition but the task comes close to being a seven-days-in-the-week job. It goes far beyond simply standing before a choir or congregation twice each week and attending a rehearsal.

Really effective conductors are first of all good choir members. They have come up through the ranks, so to speak. Because one is a good singer or plays an instrument well is no guarantee that he will succeed as a conductor. History and experience furnish ample illustrations.

Good conductors are always anxious to add to their store of musical knowledge and are keen to observe how others do their work. At the same time they will sit in the most severe judgment upon their own efforts.

Regularity and punctuality are two of the foremost and essential requisites demanded of the good conductor. Of course he will be a good musical sight reader. He will not depend upon the use of an instrument or of a strong voice. He will be able to help any section or part without hesitancy.

A good conductor or leader must know what each section of his choir, or of instruments that may be before him, is or should be doing. A leader's ability to check-up, to correct the mistakes or to improve the execution at every point will soon be recognized and command respect.

A well trained leader should be able to rearrange music to make it available for different voices. For illustration: He should be able to take an ordinary hymn and make use of it as a male quartet, or to turn a solo into a duet, or a duet written for two female voices so it can be used by a male and a female voice.

A good conductor knows how rightly to use a baton. He must know every sort of measure, movement, or power, and be able to manifest (make them to be seen) each to those he seeks to lead. He must always emphasize the first or accented beat of the measure, and do it clearly, distinguishing every beat and avoid indefiniteness on one hand or angularity on the other. Aimlessly to wave hands and arms, like disjointed flails, is either playing to the gallery needlessly or the result of ignorance. All motion must mean something, be graceful, not affected. "Practice before a mirror" is sound advice.

Thoroughness of preparation and painstaking rehearsals are the price the conductor must pay for successful performance. The good conductor profits by his successes and learns by his mistakes. Thus he increasingly adds to the joys of accomplishment.

—Correspondence-Extension Department  
The Baptist Bible Institute,  
New Orleans, La.

—BR—

President Simmons in his "Call to Prayer," in last week's issue of the Record, sounds the key-note for a successful Convention. I have read and re-read, and shall strive to heed the call. We need to pray for FORGIVENESS, for DELIVERANCE, for ENLARGEMENT, for the reign of Christ in our hearts. We need to wrestle mightily with God in Prayer, and to exercise great faith. May the brethren beloved, the entire Mississippi Baptist brotherhood, pray for unity of thought, purpose, action: For in union there is strength and success, while in division there is weakness and waste. May our people pray themselves into one solid, compact army in Christ, and success will crown their every battle front.—S. E. Travis.

# WHAT THE BAPTIST BIBLE INSTITUTE HAS MEANT TO ME

Dr. A. S. Newman,

President Acadia Academy, Church Point, La.

It will be exceedingly difficult to put in a brief article the material suggested by this title, but since personal testimony is the most effective way of conveying a truth, I want to point out some of the mountain peaks in what this great school has meant to me.

1. It has afforded me an opportunity to study the work I needed for my life's work under capable, consecrated, teachers. This point cannot be over-emphasized, or valued too highly. It is a well established fact that the teachers who teach us, impress their own lives and characters upon our own. As I imagine myself meeting classes again this morning, and think of the many ways that those cultured men of God helped to make the way more delightful for me, and so impressed their noble lives on my own poor prospect, I thank the Lord for them. Dear Dr. DeMent has gone on to his reward to know more about the subject he loved, "The Life of Christ," but as long as memory serves me, the beautiful life he lived before us will inspire me to a better servant of Christ. The same may be said of the other teachers who have taught, and who who are still teaching, in this great school.

2. It gave me an opportunity to learn what I wanted to do by working at the task while I studied. No man ever becomes skillful with his hand who does no more than study about how it ought to be done. For any one who is called of the Lord, and wants to do his work there is an opportunity at B.B.I. for him to study about the work under the most favorable circumstances, and then without walking three blocks he finds opportunity to actually put into practice what he has studied to do. I was thinking this morning of an occasion one Sunday afternoon when a group of us preachers who had no special work for that day, decided to walk out to the Marine Hospital and put on a volunteer service. It was not an assignment, but a service we sought to hold. After going over the grounds and inviting the men to the Red Cross building, we began the song service. The Holy Spirit seemed to take charge of the service. The preacher lost sight of time, and as the shades of night began to lower, lost men were moaning over their sins, and seeking the help of the workers. Several people were converted, representing at least three nations. It was an holy hour. Some of these people later joined the churches.

3. The Baptist Bible Institute kept me in my native state, and enabled me to find my life's work here in one of the biggest mission fields in the world. Otherwise I would have left Louisiana, possibly for life. Here I can be as active a worker as I want to be. Just now, if it were possible for a man to multiply himself, I could enter many open doors, but I can't. Last week in a glorious meeting at Abbeville with brother Maddry, and brother Kirkwood we had the privilege of preaching the Gospel to people who had never heard it before. A young French woman eighteen years of age heard for the first time in her life. She was under conviction from the first, and when Mrs. L. B. Miller, a consecrated school teacher, took her French Bible and read to this girl and showed her the way of life, she was gloriously converted. Who wants to work in a ripper field? In this same meeting, it was my privilege to lead the Chinese laundryman to Christ, and to an open profession of faith in Him. I thank the Lord that the Baptist Bible Institute kept me here in this foreign mission field, here in beautiful, resourceful, lovely, but lost Louisiana.

—BR—

Have just closed a good meeting here in Summit. I did the preaching and had Bro. W. A. Gill, Jr., of McComb with me a few days during the meeting leading the singing. We had a real good meeting. The congregations were fine from the beginning. A fine spirit among our people.—J. B. Quin.

In a pastorate of 2 years at First Church, Tulsa, Dr. J. W. Storer has welcomed 675 new members.—It is said that just after the World War 1,100 members of Roumanian Baptist Churches in this country went back to Roumania. They constitute a voluntary missionary force. Most of the baptisms in Roumania reported by our Foreign Mission Board are the work of the Roumanians themselves, and we think should not be reported as results of our foreign mission work.—Many people believe that communism or fascism is certain to be the form of government in every country. The breakdown in democracy is due to the decadence of morals. A democracy cannot survive where intelligence or morality is below par. But where these are lacking some form of dictatorship appears to be inevitable.—Much of the spirit of a Convention depends on the sermon preached at the opening session. Pray for brother S. G. Pope that the Spirit of God may be upon him as he brings us the message at Tupelo.

—BR—

To our mind there is something sinister in the idea that some are trying to make current and accepted in the religious world, that it doesn't matter what you think of the person of Jesus, that it is the truth which he taught that matters. We read a few days ago a statement like this that if Jesus had never given us the sermon on the mount (and the implication was that he may not) the truths in that sermon would have been just as true and vital And that if there had never been any sermon on the mount that the truth in it would have remained anyway. That isn't even as sensible as saying that the truth about electricity would have been just as real if Edison and Marconi and Morse and Graham had never lived. It was the mission of these men to bring the truth to light and make it practical for illuminating the world and running its machinery. If such as they had never lived, we would still be without the incandescent lamp, the radio, the telegraph and telephone. There had to be a man to catch the vision. But Jesus is more than any or all of these. "No man hath seen God at any time. The only begotten Son who is in the bosom of the Father, He hath declared Him." We have the light of the knowledge of the glory of God in the face of Jesus Christ. He brings the truth about God, all that may be known of God into the range of our knowledge. He is the truth. He said, He that hath seen me hath seen the Father. He could truly say, I am the light of the world, He that followeth me shall not walk in darkness, but shall have the light of life.

—BR—

The Associated Press, of October 30, carried in the papers what purported to be an authoritative word from Washington that rum-smuggling from foreign ports is now greatly on the increase,—with the number of rum-smuggling vessels nearly double, and a tremendous increase of liquor supplies at the sources, while the Government has discontinued large numbers of its patrol boats and greatly reduced its forces of enlisted men with which it might have resisted this smuggling. This authority says that "smuggling would be easier if prohibition were gone," and prophesied that, in this situation, the Government will stand to lose \$50,000,000.00 annually in evaded duties." The prohibitionists "told you so." They have repeatedly and insistently warned the country of this danger. Licensing the liquor traffic will not even check the rum-smugglers and bootleggers who will, by their illegal methods, in which the wets have persistently encouraged them, be relieved of the costs the licensed dealer must pay and thus undersell them, with cheaper, and possibly meaner, liquor. The repeal of prohibition will, as experience shows, make this whole land a haven for rum-runners and bootleggers.—H. B.

—BR—

First Church, Oklahoma City, on Nov. 5 celebrated the forty-fourth anniversary of the church, founded in 1889, and the fourth anniversary of Pastor T. L. Holcomb. There are three charter members still in the church. In the past four years 1,776 have been added to the church.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
 Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
 Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. A. J. Aven, Clinton, Miss.  
 Corresponding Secretary—Miss Fannie Traylor  
 Mission Study—Mrs. Edgar Giles, Avalon, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
 Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
 Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

### Intermediate Girls and Counselors:

This will be your last message before the House Party. I am expecting a large group of you Friday at Woman's College. The members of the B. S. U. at the College are working faithful and hard to make your stay there enjoyable. The banquet in honor of the "Queens" is to be one of the outstanding social features—please send me immediately the list of queens in your organization that are planning to attend. One counselor entertained free with every 6 girls. Remember Nov. 10-12! Be there by five o'clock Friday afternoon for the "Get-Acquainted" social.

Girls planning to attend the Intermediate G. A. House Party should send names to Miss Agnes Louise Cutrer, Station B, Hattiesburg, not later than November 8th.

**Very Important.** Send names and addresses of all local "Young People's Directors" as soon as possible. There is definite information that should be in your hands. We are just beginning the mailing list of this group and do not have any of the churches on this list. It is very important that every W.M.U. send this information.

**Stewardship Literature.** The literature for the "Stewardship Contests" has been mailed to you and I am sure you are going to launch with a great deal of prayer and enthusiasm the plans for the contest in each of the local churches.

The suggested dates for the contest are: Local church, Feb. 4th; Associational, Feb. 18th; District, March 4th and the State Contest, March 17th, in Jackson, Miss.

**College Y.W.A.'s.** Most encouraging reports have been received from all of our College Y. W. A.'s. Our newest College Y.W.A. is at Ellisville Junior College with about thirty girls enrolled. We have just had two days with Clarke College Y.W.A., studying together "Stewardship Parables of Jesus," about thirty-five girls completed the course.

**R.A.'s.** Send me a report of how you observed "Boys' Month," also a picture of your chapter.

Keep before you constantly the plans for observance of the "Lottie Moon Week of Prayer." Begin saving so as to have a worthy offering.

The following paragraphs are taken from a letter from Miss Mallory. Surely no missionary society can afford to be without Royal Service. Please send in your renewals before the last of December.

"The record being made by Royal Service is herewith called to your attention. For the ten months ending October 20 the renewals and new subscriptions amounted to 49,162, which were 3,085 less than the number for the same period in 1932. Knowing that Royal Service has the high purpose of supplying Woman's Mis-

sionary Societies each month with up-to-date program material and of being the Union's official and yet personal approach to its constituency—conveying to them recent decisions or referenda, as well as furnishing them with practical methods for personal service, mission study, etc.—therefore, I do not hesitate to urge you to put forth exceptional efforts to get every W.M.S. promptly to send in additional renewals and new subscriptions."

Among the many causes for which we shall want faithfully to pray and untiringly to work this month, I would list the following:

1. Study of booklet, "Christ in the World."
2. Assignment of parts for each day's program of Week of Prayer for Foreign Missions, Dec. 4-8 inclusive.
3. Memberwise and further distribution of envelopes for Lottie Moon Christmas Offering.
4. Setting by each organization of its goal for Lottie Moon Christmas Offering, 10% increase over last year's being the preferred minimum.
5. Redeeming of pledges to Cooperative Program.
6. Payments to and new members for Baptist Hundred Thousand Club.
7. Memberwise W.M.U. participation in church's Every Member Canvass.
8. Thanksgiving personal service.
9. Dauntless determination to be A-1.
10. Needed renewals and new subscriptions for Royal Service and other denominational periodicals.

### STOP! LOOK!! LISTEN!!! BAPTISTS!!!

What God is telling us in Malachi 3:7-14, "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that their may be meat in mine house, and prove me nowherewith, saith the Lord of hosts, if I will not open you the window of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: For ye shall be a delightsome land, saith the Lord of hosts. Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it and that we have walked mournfully that we have kept His ordinance, fully before the Lord of Hosts?" So now Baptists, as prayer is the

key to open the day, and the bolt to shut in the night. But as the sky drops the early dew and the evening dew upon the grass, yet it would not spring and grow green by that constant and double following of the dew, unless some great shower at certain seasons did supply the rest, so the customary devotion of prayer twice a day is the following of the early and the latter dew. (For the One Hundred Thousand Club Day). But if you will increase and flourish in works of grace, empty the great clouds sometimes (for the One Hundred Thousand Club Day) and let fall in a full shower of prayer. Choose out, hours, days, nights and weeks when prayer shall overflow like Jordan in times of harvest. A good Baptist's prayer will, from the deepest dungeon, climb heaven's height, and bring blessings down. Between the humble and contrite heart and the Majesty of heaven there are no barriers. The only password is prayer. Prayer is a shield to the sword, a sacrifice to God, and a scourge to Satan. Our prayer and God's mercy are like two buckets in a well; while one ascends the other descends. "Onward Christian Baptists, to your knees, with the Hundred Thousand Club Day, going on before." The grace of our Lord Jesus Christ be with your spirit.

Yours truly,  
 Miss Rachel Nancy Fayne,  
 Lumberton, Miss.

### CATCHINGS

The splendid revival at Catchings in which there were fifty-three additions to the church, thirty-eight by baptism, is the best meeting the community has experienced in some time. Rev. H. J. Logan, who comes to us from Georgia, and who was recently ordained, is pastor. Rev. R. B. Patterson of Calhoun City, a former pastor, who has labored hard on this field and who led this people in erecting a beautiful church building a few years ago, assisted in the meeting. Each service was attended by unusual large crowds and much interest was manifested. Bro. Logan, assisted by Prof. and Mrs. S. H. Price conducted the song service in a very excellent manner.

Bro. Patterson and Bro. Logan are real servants of the Lord, loved by church and community, knowing the field as a former pastor Bro. Patterson knew where to begin work.

Bro. Lagan has only been on the field four or five months, but the work is progressing nicely under his leadership.

At the close of the meeting the ladies of the community gave Bro. Patterson and family a surprise shower of a hundred or more cans of delicious canned fruits, meats and vegetables—in addition to a nice free-will offering from church to the assistant and pastor.

—V.C.C.

### SUMMIT

Have just closed two more good meetings. Our meeting at Friendship church, this county, closed on the 21st, brother R. R. Jones of South McComb, did the preaching, and did it well. There were ten additions to the church, 9 for baptism and one by letter. The congregations were fine. Bro. Jones is fine help.

I began my meeting at Progress on the 23rd and ran a week. I did the preaching. We had a good meeting. Congregations were good and cooperative from the beginning. I baptized seven at the close of the meeting and there were two by letter. I closed my work at Progress to begin here in Summit the first of next month.

I go tomorrow, the 30th, to be with brother E. Gardener at Mount Olive, Amite County, for a week to assist him in his meeting there. Hope you are feeling better. Blessings on you.

J. B. Quin.

The Sanderville Baptist church will, possibly within the next two months, call a pastor for 1934. Those interested should get in touch with L. Hardee, secretary. "We want a young man who knows how to get up and go," he writes. "We have a home for the pastor to live in. The field offers more in long-term opportunities than in immediate returns."



## The Baptist Record

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R. B. GUNTER, Cor. Secretary

P. I. LIPSEY, Editor

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your renewal promptly and give your old  
address as well as the new when writing us  
for a change. If you do not send in your  
renewal your name will be dropped from  
the list.

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## East Mississippi Department

By R. L. BRELAND

### Veterans of the Cross

Yalobusha County is fortunate in  
having in her midst one of the Vet-  
erans of the Cross, a venerable Bap-  
tist preacher. His name is James  
Matthias Hendrix. As stated last  
week, he has recently given up pas-  
toral work on account of poor  
health. He is the son of Gipson  
Clark Hendrix and Charlotte Tittle  
Hendrix, born in Calhoun County,  
Miss., Nov. 10, 1863. He was bap-  
tized by Rev. G. Wash Riley into  
the fellowship of old Providence  
Baptist Church, Calhoun County, in  
1891. He was licensed by Spring  
Creek Baptist Church in 1893 and  
ordained by Mt. Moriah Baptist  
Church in 1894. Elders Allan  
Gaines, the pastor, J. L. Roane, J.  
F. McKibben and G. W. Riley form-  
ing the presbytery.

He has served churches in Cal-  
houn and Yalobusha Counties. Some  
of those in Calhoun County were  
Mt. Moriah, Paris, Dallas, Spring  
Creek, Driver's Flat and Pilgrim's  
Rest; in Yalobusha County, Divid-  
ing Ridge, for 15 years, Pine Grove,  
for 20 years, Pilgrim's Rest, for 15  
years, Clear Springs, for 20 years,  
and Pleasant Grove. He located in  
Yalobusha County some 25 years  
ago. Thus he has been constantly  
engaged as pastor for 39 years.  
What his work was will not be re-  
vealed until he gets to glory.

In 1884 he married Miss Ida  
Estes. One son was born to this  
union, Alvin Hendrix, and the wife  
died. In 1889 he married Miss Mollie  
Fuller who still lives. Ten children  
were born to this union, three of  
whom died in childbirth. The living:  
Mrs. Retha McMahan, Mrs. Hallie  
Koonce, Mrs. Etoile McNully (now  
dead), Mrs. May Hellen Smith,  
Willie, Guy and Odis Hendrix. Dur-  
ing his nearly 40 years in the min-  
istry he has baptized several hun-

**SOOTHE YOUR EYES** with Dick-  
ey's Old  
Reliable Eye Wash. Used 50 years. Cleanses,  
and clears. Safe and painless. 25c.  
DICKY DRUG CO., BRISTOL, VA.

dred persons, buried many dead and  
married many couples. Truly it may  
be said of him, He is a Veteran of  
the Cross. May the Lord whom he  
loves add several years to his life  
yet.

The North Mississippi Annual  
Methodist Conference met at Water  
Valley last week. Their ministers  
and delegates from all parts of  
north Mississippi were in atten-  
dance. This church has made con-  
siderable progress in recent years.

I have read the six proposals  
made by our Executive Board to be  
suggested to the convention next  
week in an effort to try to solve  
our financial problems. I have con-  
fidence in God and our leaders. I  
feel sure that our denomination is  
coming out of this situation with  
honor and glory, and these sugges-  
tions increase my faith.

The writer and Pastor Harvey  
Gray exchanged pulpits last Sunday,  
I preaching for him morning and  
evening at Providence and he preach-  
ing at Coffeeville and Scuna Valley.  
His home is in the eastern part of  
Grenada County.

Down at Grenada, First Baptist  
Church, we still hear good words  
from the work being done by Dr.  
John H. Hooks, the pastor. He does  
not make much noise, but it is re-  
sults that tell. A steady growth in  
attendance and increase are seen.

Pastor E. R. Henderson of Cen-  
tral Baptist Church, Grenada, is a  
hard student of the Bible. His in-  
terpretation of the Word is usually  
safe, sound and evidence of deep  
and prayerful study.

Rev. W. R. Storie has recently  
been called as pastor of Duck Hill  
Baptist Church for 1934. He has  
been pastor of this good church for  
some years now and has done splen-  
did work.

The Baptist Church at Carrollton,  
whose pastor, Rev. Morton, resign-  
ed to attend the Southern Baptist  
Theological Seminary, at Louisville,  
Ky., has had a number of visits from  
various preachers. A field is in  
formation in that county, it is hoped.  
A good pastor is needed there as it  
is one of the county seats of Car-  
roll County.

The Baptist Church at Bruce,  
Miss., of which Rev. J. M. Spikes is  
the capable pastor, has bought a  
pastor's home and has her pastor  
and family comfortably housed near  
the church building. 75 additions  
during a recent revival meeting has  
greatly strengthened this good  
church.

### SPRINGFIELD

The Scripture Gleaners Class met  
Sunday afternoon. The devotional  
was led by Miss Climmie Dale  
Cooper, prayer by Miss Cleo Garn-  
er, which was followed by the re-  
ports from officers and group cap-  
tains. The reports were unusually  
good.

The teacher, Mrs. M. R. Purvis,  
gave a very inspiring talk express-  
ing her love and appreciation of the  
work with the young ladies of this  
class.

We ask the prayers of the Chris-  
tian people that we may do more  
and better work for the Master.

Reporter,

Clarke College has more students  
enrolled this year than any one of  
several years; especially ministerial  
students. There are twelve young  
preachers enrolled with others com-  
ing.

It has been the policy of the ad-  
ministration to encourage the ac-  
tivities of the ministers to promote  
the Christian atmosphere among  
the student body.

On the 12th of September, 3:30  
P.M., the ministerial students as-  
sembled with Dr. R. W. Langham,  
Dean, to organize the Clarke Col-  
lege Ministerial Association. After  
an inspiring talk by Dr. Langham,  
which our purpose was discussed,  
the necessary officers were elected  
as follows:

Sponsor, Dr. R. W. Langham.

Pres., Rev. W. E. Greene.

Vice-Pres., Rev. W. H. Wood.

Sec., Rev. L. G. Sansing.

Reporter, Rev. J. E. Gooch.

The other ministers present who  
are members were, Rev. R. N. Har-  
lan, Rev. G. W. Smith, Rev. Melvin  
T. Wilson, Rev. Howard L. Wascom,  
Rev. James C. Kelly, Rev. V. W.  
Malley, Rev. Dempsey Smith and  
Rev. Homer Ward.

The purposes of the association  
are to promote the Christian atmos-  
phere among Clarke College stu-  
dent body and Newton at large. To  
preserve and better the name of  
Clarke College as a Christian In-  
stitution. To assemble weekly to  
discuss our spiritual problems and  
plan a program to promote the  
cause of our Lord and Savior.

There are more ministerial stu-  
dents present than there are cot-  
tages to accommodate them. There  
are two families in one house. There  
are other preachers yet to arrive.  
However the Christian citizens of  
Newton are showing splendid co-  
operation with the administration.  
Free rent has been offered minis-  
terial students. The cooperation of  
city officials in our behalf is great-  
ly appreciated.

J. E. Gooch.

### THE WORK GOES ON

Norman L. Roberts, of the facul-  
ty of Mississippi Woman's College,  
has preached in six meetings this  
summer. Four were with Rev. V. C.  
Walker, Tylertown, Miss. In these  
four churches, namely, Edna and  
New Hope in Marion County, Mesa  
and Shiloh in Walthall County, Bro.  
Walker is the loved pastor, for  
lengths ranging from eleven to  
eighteen years. This is a commenda-  
ble record for country pastorates.  
Visible results came in all six of  
these meetings, totaling 43 for bap-  
tism and 21 by letter.

This week Prof. Roberts is preach-  
ing at Clara Baptist Church, Wayne  
County, where he is supply pastor.  
On third Sunday of August he  
preached two sermons, conducted a  
funeral, married a couple, baptized

# 666

LIQUID, TABLETS, SALVE, NOSE DROPS

Checks Colds first day, Headaches or  
Neuralgia in 30 minutes, Malaria in  
3 days.

Fine Laxative and Tonic  
Most Speedy Remedies Known.

10 people who had joined at regular  
services in June, and received 7  
people at the night sessions. There  
are also 3 Sunday schools near  
Clara where Prof. Roberts preaches  
in the afternoons. Pray for this  
field. The Clara Baptist Church has  
received 21 for baptism and 21 by  
letter the past months without hav-  
ing a protracted meeting.

### SUNDAY SCHOOL ATTENDANCE NOVEMBER 5, 1933

Jackson, First Church	875
Jackson, Calvary Church	967
Jackson, Grif. Mem. Church	596
Jackson, Davis Mem. Church	404
Jackson, Parkway Church	186
Jackson, Northside Church	55
Columbus, First Church	630
Clarksdale Baptist Church	545
Clinton Baptist Church	389

### BYPV ATTENDANCE NOV. 5

Jackson, Calvary Church	243
Jackson, Grif. Mem. Church	185
Jackson, Davis Mem. Church	218
Jackson, Parkway Church	46
Jackson, Northside Church	30
Columbus, First Church	195
West Point, First Church	161
Clarksdale Baptist Church	143

### CLARKE COLLEGE

Monday evening Clarke College  
Ministerial Association met with  
Dr. R. W. Langham. Four other  
students became members. They  
were Rev. W. L. Sewell, Percy  
Cooper, Rev. Louie Bullock and Rev.  
O'Neil Estes. This brings the total  
membership to 17.

The association unanimously vot-  
ed for preaching services each Fri-  
day evening at 7:30 o'clock. Every-  
body invited.

Dr. Langham lectured on parli-  
amentary rules and practices.

A resolution was adopted to co-  
operate with the faculty and stu-  
dent body to promote the Chris-  
tian spirit and add to the reputa-  
tion of Clarke College as a real  
Christian institution. We meet with  
Newton County Ministerial Asso-  
ciation next week.

James E. Gooch

# Fat Men

Feel Peppy—Do More Work—  
Take Doctor's Advice

"My doctor recommended Krus-  
chen to me which has not only regu-  
lated my digestion to practically  
normal but reduced my weight so  
substantially I'm now able to do  
more work and feel more peppy  
than ever." Daniel Fried (Editor),  
Cleveland, Ohio.

To lose fat surely and SAFELY,  
take one half teaspoonful of Krus-  
chen Salts in a glass of hot water  
in the morning—cut down on fatty  
meats and sweets.

But be sure to get Kruschen—  
your health comes first—a jar that  
will last you 4 weeks costs not more  
than 85 cents at any drug store in  
the world—if not satisfied—money  
back.

Men: Get that Kruschen feeling—  
look younger and feel younger—  
lose unsightly fat and gain  
new ambition—be free  
from constipation, gas and  
acidity—one jar proves it.





## Sunday School Lesson

W. A. Sullivan

### Paul Goes To Europe Acts 15:36-16:40

After the Jerusalem conference adjourned (Acts 15:4-29) Paul with his committee (Acts 15:2), bearing the letter containing the decrees "that were ordained by the apostles and elders which were in Jerusalem (Acts 16:4), accompanied by Judas and Silas (Acts 15:32), returned to Antioch. The letter from Jerusalem caused great joy in the church at Antioch, and there was much good feeling all around. Peter himself soon came to Antioch (Gal. 2:11-12) and actually dined at the same table with Gentile Christians. It seemed indeed that the "middle wall of partition" between Jewish and Gentile Christians had really fallen down.

But alas, the good fellowship was soon broken. Certain of the sect of the Pharisees having come from Jerusalem to Antioch objected to Peter's eating with Gentile Christians (Gal. 2:12). Whereupon he withdrew from the Gentile Christians thus embarrassing himself and all others concerned. Poor Peter! He was trying to please everybody and therefore actually offending everybody. Surprising as it is even Barnabas withdrew from social intercourse with his Gentile brethren. Paul openly and boldly charged both Peter and Barnabas with hypocrisy and took his stand on the great doctrine of "justification alone by faith" for both Jew and Gentile alike (Gal. 2:12-16).

Paul's heart turned to his Gentile converts in the cities where he had preached on his first great missionary journey. He suggested that he and Barnabas visit them. Paul did not think well of Barnabas' suggestion that they take Mark along. Barnabas may have been smarting under Paul's recent reprimand about the withdrawal of the former from social intercourse with the Gentiles. At any rate Barnabas had become unusually stubborn (Acts. 15:37) and insisted that his cousin John Mark, even though he deserted on a former occasion (Acts 13:13), should go along. Paul was as equally determined that Mark should not go. There were sharp words. They failed to agree. So Barnabas took Mark, and sailed over the horizon toward Cyprus. We never hear from him again. Paul chose Silas, and with the sympathy and commendation of the church at

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Antioch (Acts 15: 40-41) departed "going through Cilicia and Syria confirming the churches."

Paul came to Lystra where several months before the Lycaonians had sought to sacrifice to him and Barnabas (Acts 15:8-19) but soon afterwards stoned him and dragged him out of the city for dead. There he found a young preacher, Timothy, a half-breed, converted on his former trip to that town. He attached Timothy to his party, and, not as an act of compromise, but for prudential reasons, had him circumcised. One may be absolutely sure that if Timothy had been present at the Jerusalem conference Paul would not have consented to have him circumcised. Besides Titus was a Gentile whereas Timothy was a half Jew. Unless a principle was involved Paul knew how to make himself "all things to all men" that he might win them.

Going on through all the cities where he had preached before, Paul delivered to the churches the "decrees" ordained by the council at Jerusalem. Luke says the churches were "established in the faith and increased in number daily." Having visited the churches which had been established through his preaching Paul planned to turn toward the East and evangelize Asia. He may have thought of going as far as Babylon, and China too if he knew about that country. However he was forbidden by the Holy Spirit. God had other plans for Paul. When Paul tried to preach in Bithinia to the North the Holy Spirit forbid him again (Acts 16:6-7). Without any plans at all he came to Troas, the uttermost part of Asia next to Europe. There in a vision he saw a man standing and begging him "Come over into Macedonia and help us." Considering the meaning of the vision carefully with Silas, Timothy, and Luke (Acts 16:10) he reached the conclusion that God was calling him to preach the gospel in Europe. So they immediately found passage and, in marked contrast with their recent aimless journey through Asia Minor, "came with a straight course" to Neapolis, seaport for Philippi chief city of Macedonia. The gospel of Christ would now come to grips with Greek culture and Roman power. Paul's arrival at Neapolis was probably the most decisive event in the history of Europe and Western civilization.

At Philippi Paul found no synagogue. He found no Christians. He did find a woman's prayer meeting (Acts 16:13-15) "out of the city by a river side." One of those in attendance was a Jewess named Lydia, a merchantwoman from Thyatira in

Asia. She became the first Christian convert in Europe, made the missionaries her guests, and offered her house as a meeting place for the first Christians in Philippi. Eternity alone will reveal how much praying women have meant to the progress of the gospel in the world.

The conversion of another woman was the occasion of the first opposition of the gospel in Philippi (Acts 16:16-18). Those scoundrels cared nothing about the "women's prayer meeting" nor the preaching of the gospel until it began to interfere with their nefarious traffic in human souls. But they knew mob psychology. They knew how to stir up a mob. They appealed to the three most deep-seated prejudices in human nature: (1) race prejudice, (2) religious prejudice, and (3) political prejudice. As a result Paul and Silas were assaulted, beaten, and cast into a dungeon. They held a prayer and praise service in the dungeon that night. As they prayed and sang God touched the earth on which the prison stood. There was a great tremor. Prison doors were opened. Everybody found themselves free. The Roman jailor was saved and baptized before daylight—all of which was prophetic and a fit symbol of course of the gospel in the whole Western world. Next morning the magistrates who had beaten and imprisoned the missionaries the day before came to the prison, brought them out, and begged them to leave the city. After going to the house of Lydia saw the brethren (recent converts most probably) and comforted them. The missionaries left Philippi going South toward Athens. How long they stayed at Philippi we do not know. We do know that as a result of their preaching a church was established. That church was perhaps the most missionary of all the churches established by Paul. Again and again it

To make Children

# EAT

Don't force children to eat! The girl or boy who has no appetite has *stasis*—which means the child is sluggish. But cathartics have caused more constipation than they ever cured! The "California treatment" is best—just pure syrup of figs. Try this for a few days, then see how eagerly your youngster will eat.

Stimulate the colon and that child with a finicky appetite will devour everything set before him. Here's the simple treatment that does more for babies or older children than all the diets, fad foods, or tonics.

Nature has provided the "medicine" you'll need to stir your child's colon muscles into proper action. California syrup of figs. Pure, delicious, harmless. It acts on the lower colon—where the trouble is. *It has no ill effects on the intestines.*

Begin tonight, with this marvelous "California treatment." Any druggist has California syrup of figs, all bottled, with directions. Use enough the first time to cleanse the clogged colon of every bit of poison and hard waste. Then just a little twice a week until the child's appetite, color, weight and spirits tell you the stasis is gone. Whenever a cold or other upset clogs the system again, use this natural vegetable laxative instead of drastic drugs.

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contributed to his necessities as he went throughout Europe preaching the gospel of Christ. Doubtless Lydia had much to do with that.



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## Baptist Student Union

### MSCW

Sunday night in BYPU we had one of the most impressive programs of the year. Two prayer mates were praying together. They would bring up special requests for prayer and as they prayed, the spotlight was turned from them to the answer of their prayers. Their first prayer was for students on the campus who were doubtful about staying at school because of lack of financial support. Then the spotlight shifted and a girl was talking to her dean who allowed her to stay on a scholarship she held. Back to the prayer mates. The next was for a home. The mother, father and sister resolved to go better because of Christ that daughter loved. The third prayer was for a girl who could not be reached by a friend who was deeply interested in her spiritual life. She was reached through prayer and faith and work. Lastly was pictured a girl who was in love with a boy—and who tried to make him worthy of that love. At last through prayer and patience he became a consecrated Christian gentleman. There was a prayerful attitude felt throughout the program by both the actors and the audience.

This week Mr. Aubry Hearn of Nashville, Mr. Wilds of Oxford and Miss Nixon of West Point have been conducting a BYPU study course on our campus. We have had the pleasure of having our faculty for the study course, conduct our noon day prayer meeting. Many girls enjoyed these courses. Junior-Intermediate Leaders' Manual was taught by Mr. Hearn and we feel that after taking this course many girls are prepared to go out in the state and help in a number of Intermediate and Junior BYPU's throughout the state.

We offer our heartiest congratulations to the State BSU officers that were elected at our convention in Hattiesburg and wish for them the best of luck in every thing that they do. We know that they will have the best year ever because we believe and know "that all things work together for good to them that love God and are called according to His purpose."

—Margaret Gooch, M.S.C.W.

### M.W.C.

The first circle meetings of YWA were held last Monday evening with a large percentage of the student body present. Ideals and purpose of YWA were read and plans discussed for future meetings. Mrs. H. L. Spencer, Mrs. W. E. Holcomb, Mrs. R. F. Bass, and Mrs. N. L. Roberts sponsor these meetings of the Y. W. A.

The time for the weekly meeting of Life Service Band has been changed from Friday afternoon to Sunday afternoon. Lab. conflicts prevented a number of girls from attending the meeting on Friday afternoon, and it is thought that a larger number of girls will be allowed to attend now.

The YWA girls are eagerly awaiting the coming of their little sisters to the G.A. house party on our campus the week-end of 10-12. M.W.C. extends a cordial welcome to every G.A. girl who plans to attend.

We have had an extremely interesting week of chapel programs this week. Two speakers of prominence were Dr. Josephine Pierce, second vice-president of the Woman's Federation of Clubs, and Congressman W. M. Colmer of Pascagoula. We are especially enjoying the series of studies which our president is conducting in Chapel, "Finding Christ in the Old Testament." These studies are helpful to all of the students.

Wednesday morning a program on The Baptist Student was given under the supervision of our student secretary. The program consisted of a play showing the various helpful departments of the Baptist Student. Those taking part were Loretta Fillingame, Nora Brown, E. J. Martin, Garvis Hulsey, Maurine Davis, Becky Walker, Virginia Gillis, Lurleen Waldrup, Mary Florence Patton, and Elizabeth Lee.

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### KOSCIUSKO MEET

Jesus saves. The mouths of little children still utter His praises. The Holy Spirit raises up workers to carry on in His name. Many people still worship. God uses revivals.

Pastor A. T. Cinnamond is surely a noble spirit in a marvelous ministry of two long pastorates. "Bill" Nason did unexcelled work in helping prepare the hearts of the folks in song. There were other fine singers and personal workers. The BYPU folks led in a census. The Sunday school exhibited real loyalty.

Thirty-two people asked for baptism. Forty-eight were added to the church. Some few hundred pledged themselves in reconsecration. We believe God will keep the hearts of His people beating in the spirit of revival and that others will come.

"Bless the Lord O my soul, and all that is within me, bless His Holy Name," was expressive of our spirit of praise.

Thus ended the writer's twelfth week of evangelism for 1933, tired, sleepy and mighty happy.

Yours in His service,

D. A. McCall.

### WYATT HUNTER LICENSED

On the second Sunday in September, the Mashulaville Baptist church met in conference for the purpose of licensing Bro. Wyatt R. Hunter to preach the Gospel of the Lord Jesus. It was a very beautiful service and enjoyed by a large crowd of friends and loved ones. Bro. J. E. Byrd of our Sunday School Board brought a very interesting and timely message which was enjoyed by all. Special music was brought by three young ladies from Macon, Miss. Many of our people arose during a brief period in the service, to express their appreciation for the life that Wyatt has led and what he has meant to our community and for the joy that they have in seeing him take this noble step. His statement to the church concerning his call to the ministry was very touchy and convincing and we believe that the Lord has great things in store for him. We all know him as an efficient member of our Sunday School Board of this state. He entered the Seminary at Louisville, Ky., for a more intensive training. Our prayers go with him.

F. H. Miller, Pastor.

### MATILDA A. BEASLEY LITTLE

Matilda A. Beasley Little was buried Sunday afternoon, Oct. 22. She would have been 82 years old the day she was buried. She leaves two sons and three daughters.

She was a life-long member of Galilee Baptist Church in Copiah County. She was a good woman, a devoted mother and companion and a faithful member of the church.

We thank God for her long life.

Harold: "Ouch! I bumped my crazy-bone!"

Alkali Al: "Oh, well, comb your hair right and the bump won't show."

—Junior C. E. World.

## Why Hospitals Use a Liquid Laxative

Hospitals and doctors have always used liquid laxatives. And the public is fast returning to laxatives in liquid form. Do you know the reasons?

The dose of a liquid laxative can be measured. The action can be controlled. It forms no habit; you need not take a "double dose" a day or two later. Nor will a mild liquid laxative irritate the kidneys.

The right liquid laxative brings a perfect movement, and there is no discomfort at the time, or after.

The wrong cathartic may keep you constipated as long as you keep on using it! And the habitual use of irritating salts, or of powerful drugs in the highly concentrated form of pills and tablets may prove injurious.

A week with a properly prepared liquid laxative like Dr. Caldwell's Syrup Pepsin will tell you a lot. A few weeks' time, and your bowels can be "as regular as clockwork." Dr. Caldwell's Syrup Pepsin is an approved liquid laxative which all druggists keep ready for use. It makes an ideal family laxative; effective for all ages, and may be given the youngest child. Member N. R. A.

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## A GREAT REVIVAL IN PICAYUNE

One of the greatest revivals ever to be had in Picayune closed Sunday night, there being 40 additions, 27 by baptism and 13 by letter. Blessed with good cool weather the people came in large numbers from all over the county to hear one of God's greatest preachers proclaim His name to the lost. Dr. W. W. Hamilton, Pres. of BBI delivered his messages in a plain and sincere manner. The humblest could not help seeing Christ on the Cross, who died to save the lost world. On Sunday afternoon Dr. Hamilton spoke to the men on "The Three Degrees of Christianity." A large number of men came to this service. Any one who has not had an opportunity to hear Dr. Hamilton on this subject has missed a great sermon. The Rev. R. K. Corder, pastor of the First Baptist Church of Picayune, who for a number of years was an evangelistic singer in South Carolina, before he received his degrees at BBI, led the song service. Mr. Corder was known in South Carolina as "The Man Who Gets Others To Sing." This part of the service was well conducted.—J. E. F.

## Have to get up at night?

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A DIURETIC FOR THE KIDNEYS



## The Children's Circle

MRS. P. I. LIPSEY

My dear children:

As you saw last week, Mary Adelyn Milam of Leland, wins the honor of the first answer to our puzzle No. 1, and had it published in our columns. (That is what I used to call our page, but we have but two columns now, so we must call it our columns.) Perhaps there will be other answers, but we will print only one. You noted, of course, that Mary Adelyn sent the money for the "dues" of Jeannie Lipsey Club No. 2. I have received also the dues of J. L. Club from Colorado Springs, Colorado. Our thanks to both of these prompt, good clubs.

We had a visit last evening from two dear little girls who live nearly 600 miles from here, in South Carolina. Of course, being so far from home, they had with them Mamma and Daddy, Grandpa and Auntie. One little girl is four years old, with dark curly hair. The other is two years old, and has bright golden hair, also curly. When they were leaving, both came and put their arms around me close about the neck, and gave me, each, a sweet kiss. You would have thought they were my own little grand-daughters.

I wonder if, when you have worked the Puzzle No. 2, of last week, and found out whose name it has in it, some of you would not like to make one like it, with the first letters of all the answers spelling your own name.

Write a number of Bible questions, the answers to the first beginning with the first letter of your name, the answer of the second question beginning with the second letter of your name, and so on. I will promise to publish every one, so let's have the fun of finding your names. With love,

Mrs. Lipsey.

Bible Study No. 18, Nov. 9th  
Story: Paul's Long Sermon and Young Man

Restored to Life. Acts 20:5-12

Do you remember our Lesson 12, where Paul had a vision of a "man of Macedonia," saying to him, "Come over into Macedonia and help us?" They were at Troas, the place of our lesson today, when this occurred. Philippi, in Macedonia, to which Paul and his party went shortly after this vision, was in Europe, so that when this missionary party went across the Aegean Sea, or around it, they went from Asia to Europe. They travelled around a good deal and it is on their return trip into Asia that they stop again at Troas, in our lesson today.

Just a word about the "window" in which the young man Eutychus went to sleep. There were no windows of glass in those days: glass had never been made. This window must have been of lattice work or like a door, set open on account of the heat. The windows of such places generally reached nearly to the floor. The word "window" meant originally "wind-door," that is, a door for letting in wind or air.

Magee, Miss.,  
Oct. 30, 1933.

Dear Mrs. Lipsey:

I have never written to the Children's Page before, but I read it every week. I am a member of the Baptist church, and go to church and Sunday school every Sunday—have been absent but one Sunday in three years and I was sick then.

The Intermediate Department of our Sunday school sent a box of things to our little girl friend, Laura Spencer, at the Baptist Orphanage this week and I had a part in it. I am the only child at home now of six children and I help Mamma lots. I have solved Mrs. Mayo's puzzle and am sending it. Mamma helped me some and we

sure enjoyed it. Send us some more puzzles like this one, Mrs. Mayo.

With much love for all,

Johnie Bess Mangum.

You are No. 2 on solving our Puzzle No. 1, Johnie Bess, and you will see your answer in next week's paper. Of course, I can't put in all the answers, but the reason I put yours in is that it shows the whole puzzle. Mary Adelyn's is correct, but yours is fuller. Mrs. Mayo is going to send us some more puzzles.

Olive Branch,  
Oct. 30, 1933.

Dear Mrs. Lipsey:

I am sending you my Jeannie Lipsey Club dues for October, and my Thanksgiving offering for the orphans for November. I knew you would be sending in the Thanksgiving offering before I would send my J. L. Club dues again is why I am sending it early. You asked us to let you know what we wanted you to write about the Bible study for another year. I prefer the Faith stories, but any way you like we will, too. With love,

Fannie Mae Henley.

So you have already gotten \$1.26 for your special Thanksgiving gift, Fannie Mae? That is fine. How many Bible verses did you learn? I'll be sure to send your "special" and I hope there will be other "specials" to go with it. And I'm very appreciative of the Jeannie Lipsey Club dues.

Auburn, Miss.,  
Oct. 25, 1933.

Dear Mrs. Lipsey:

I have been wanting to write to you for a long time. I am 8 years old, and in the third grade. I love my teacher. My sister, mother and I visited Jackson this summer, and we had a good time. I go to Sunday school and Sunbeams at Moss Hill. I like it down there. I am sending 10 cents for you to use any way you see fit.

Love, from

Wanza Joy Walker.

Now, don't be long writing again, Wanza. I am giving your money to the BBI, our Baptist school in New Orleans. Thank you.

BR

### BENTON COUNTY BAPTIST ASSOCIATION

September 6 the Benton County Baptist Association met with Pleasant Hill church. The Moderator, Mr. J. W. Crump, has met with the association for 48 successive years.

The officers were reelected namely: Moderator, Mr. J. W. Crump; Clerk, Mrs. Emma Simpson; Treasurer, Mr. J. W. Gresham.

Rev. O. B. Renick preached the sermon, reading from Ezra 5th chapter; text Ezra 5:8, "And this work goeth fast on, and prospereth in their hands," using as his theme, "Building for God."

Ten out of the eleven churches were represented. We had as visitors, Mr. L. V. Young, who represented the Baptist Record, and Mr. Auber J. Wilds of the State Board.

There were four good reports read by the following:

Missions, by Prof. G. C. Horton, read by Mr. J. W. Gresham.

Education: Miss Laxine Kidd.

Social Service: Miss Mary Eliza McDonald.

BYPV Work: Rev. D. M. Renick,

The next association will meet with the Canaan church. Rev. J. H.

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COLDS...I RECOMMEND  
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Gadd is scheduled to preach the sermon.

—The Clerk.

—BR—

### DEER CREEK BYPU

The Associational BYPU met with the Catchings church, Oct. 29th. Rev. H. J. Logan, pastor of the church, welcomed the visitors. Miss Ruth Ham, president of the association, was in charge of the program the theme of which was, Looking Unto Jesus for Power in Organization. Mr. Daniel, a new convert of Catchings, conducted the song service, also rendered a very beautiful solo, "Does Jesus Call." Rev. John W. Faulkner, pastor of Leland, brought an inspiring devotional message to the large number of young people. The Catchings Junior and Intermediate BYPU's presented a very interesting object lesson in the playlet, "Grandpa Signs Up." What is the Officers' Training Camp, was discussed by Miss Eloise Tolar, who urged that every union have a training course for its officers.

Rev. B. W. Walker brought an inspiring and soul thrilling message on Looking Unto Jesus for Power in Organization. At the close of the program every one had an opportunity to become better acquainted with friends, and enjoyed together the delightful refreshments, hot chocolate and chicken salad sandwiches prepared and served by the W.M.U. and BYPU's.

The next meeting will be in December with Rolling Fork church.

—Vergie C. Cogdell.

—BR—

### HINDERS THE COMMISSION

"Go ye into all the world and preach the gospel to every creature." This means my next-door neighbors, my second-door and all my tent and camp neighbors. It means the same to every Christian. The door to the kingdom of God is to be opened by every follower of Christ to every unbeliever.

This requires a sound spiritual standing, a sane, clear mind, free from things foreign to the kingdom, free from things that stun the brain, cloud the intellect, and drive out the Holy Spirit from man. To stand for alcoholic drinks of any kind is a violation of the Great Commission. For me to vote or give sanction to anything but to strengthen the prohibition movement, would be to open the gates of a devil's hell to my fellowmen. I would be saying to my own children, "Go into drunkenness, gambling and prostitution." Will I do it? No. I cannot and will not throw down God's promises to me for the vices of hell. I would be a pretty Chris-

tian standing by life's road preaching the way of life when I had opened up the door of evil for them to go into ruin. I will never give in for alcoholic drinks whether temperate or intemperate. Let us one and all follow our Savior and carry out the Great Commission.

F. Jeff Eubanks.

—BR—

It was my privilege recently to be in a meeting with Pastor A. H. Childress and the good people at Dixon. It was at Dixon that I had my first experience as a pastor. I served the church until I left the state to go to the Seminary. Needless to say that the week brought many joys to the heart of the preacher.

Pastor Childress is an earnest able and consecrated pastor. His people love him. His work is constructive.

There were some additions to the church. A BYPU and a BAU were organized and started to work getting subscriptions to the Baptist Record. A number will be in within the next few days, brother editor. We think the meeting will bear fruit in the future.

R. D. Pearson.

—BR—

### REVIVAL AT HARRISVILLE

Saturday brought to a close one of the most inspiring revivals ever held at the Harrisville Baptist Church. The Pastor, Rev. B. A. McCullough, was assisted by Rev. J. W. Hickerson, renowned evangelist of Ft. Worth, Texas, a thoroughbred Kentuckian by birth.

Interesting features of the meetings were the periods devoted to discussion of questions concerning interpretations of the Bible, and the inspirational song services led by Mrs. Hickerson, known to people of Mississippi as the beloved Miss Florence Robbins of Rankin County, who added much to the service with her music.

The inspired messages of Rev. Hickerson were blessed with twenty-six additions to the church, 22 by baptism.

### NOTICE

CHRISTIAN FRIENDS: Do you know any one suffering from Heartburn, Gas, Indigestion, Constipation, Stomach Trouble or other ills due to systemic poisons? MINISTERS, CHURCH LEADERS, Physicians, by the score, have been relieved and restored by Slater's GAS-TROVE. Many say it's "Worth a dollar a dose." Others state "the first dose brought blessed relief." No alcohol or narcotics. Only a few drops needed at a time. No other medicine like it. At druggists, \$1.00 per bottle. Guaranteed.

SPECIAL OFFER: Send us the name and address of 3 church members or friends and only \$1. We'll send you, postpaid, TWO regular dollar bottles. Some neighbor will gladly pay you a dollar for one bottle, leaving you one free. Ask for agency plan when ordering. Offer expires Nov. 25, 1933. GAS-TROVE MEDICAL CO., 899 E. 3rd St., Chattanooga, Tenn.



## B. Y. P. U. Department

"We Study That We May Serve"  
AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### R. E. DENMAN SUCCEEDS JOE CAVIN AT GREENVILLE

The Greenville Baptist young people regretted to lose their director, Mr. Joe Cavin, Mr. Cavin being transferred to Natchez by his company. They were happy though because their old director had moved back to town and the church immediately elected him to succeed Mr. Cavin. Mr. Denman knows and loves the BYPU work having served in various capacities both in local and state organizations. Mr. Cavin proved himself a capable leader and we commend him to the Natchez church.

### LONGVIEW, PONTOTOC COUNTY, WILL OBSERVE ANNIVERSARY WITH BYPU BANQUET

Two years ago the Longview church in Pontotoc County organized their BYPU work, elected Hugh Brown as director and the work has grown in numbers and interest proving a great blessing to the entire community. Thanksgiving will mark their two years of progress and a banquet has been planned for the evening of November 30th. They have four unions and the general organization, all doing good work.

### GERALD FERRELL ASSUMES LEADERSHIP OF PONTOTOC BYPU

The new organization for Pontotoc names Gerald Ferrell as director. Mr. Ferrell has served efficiently as general secretary and now succeeds Mr. Turner Bigham as director. Mr. Bigham assumes leadership of the Pontotoc County Associational BYPU and thus felt that two BIG jobs was too much for one man. The Pontotoc church has fully graded BYPU work with a splendid weekly attendance and good records. Pastor Goodrich is a good pastor believing in his young people who in turn give him their wholehearted cooperation.

### SWORD DRILL ELIMINATION CONTEST NEXT WEEK IN TUPELO

Again we call attention to the fact that we will have our elimination contest, in which we will pick Mississippi's best Swordsman, in Tupelo on November 15th at about one o'clock. The winner here will represent Mississippi in the Southwide Sword Drill at the Southwide BYPU Conference to be held in Nashville December 27-29.

### UNION COUNTY BYPU REPORTS PROGRESS

Miss Erin Nowlin, Secretary of the Union County Associational B. Y. P. U., in reporting their work tells of splendid progress being made. They have been organized now about a year and have had four quarterly meetings each being planned with the definite purpose of helping the weaker BYPU's of the association. The recent program was

largely a discussion of general problems found in BYPU, these discussions were led by various officers. Usually a sword drill is made a part of the program, and the last meeting was especially interesting as Mr. Miller, Superintendent of the Baptist Home for Children, was there with a number of the children from the Home. Mr. E. S. Hall, their first president, is doing a good service as vice-president now as he assumes the task of extension. The churches are calling for study courses and Mr. Hall is teaching them for them. Mr. G. F. Ferrell, the president, hopes through another year to increase the number of BYPU's in the county as well as to increase the efficiency of all unions.

### DIVISIONAL PRESIDENTS REPORTING

Although we are not running our special issue of the Baptist Record this month with the four BYPU pages we have been having splendid reports from our divisional presidents. Next week we hope to have a word of report from some of the divisional meetings held the fifth Sunday. Mr. Dockery, president of the Sardis division, tells of a successful all-day meeting of the Riverside Associational BYPU meeting at Sledge. He also announces that on the fifth Sunday in December he will have a divisional conference at First Church, Marks. The plan will be for everyone to bring a lunch, the Marks church will serve the coffee. He will expect all associational presidents to be present with report of their work. This meeting will be Sunday following the Southwide BYPU Conference in Nashville and those from the division attending this meeting will no doubt be given an opportunity to tell of that great meeting. Dr. S. L. Dobbs is having his divisional meeting Friday, December 1st, the Pontotoc church will be the host church. Mr. Niles Puckett calls divisional meeting for December 8th, Friday, the meeting to be an evening meeting and held with the Booneville church.

If the winter months slow down activities do not forget that you still have access to the greatest of all privileges and that is to PRAY. Christ wants you to love his work but he wants more than that you shall love him. Your prayer life measures your love for him. BYPU will help you to develop this love and habit.

### TEXAS HAS CROWNED ALCOHOL KING; THE NATION IS GONE

King alcohol is sitting under the wheel. It is time to step to one side and warn the people of the approaching danger.

Morals are crumbling, lawlessness

is increasing. It is no time for false optimism. It is high time for God's people to take the stand of Noah of old: preach righteousness—not civic—but the imputed righteousness of God, by faith in Jesus Christ the only ark of safety for the souls of men.

We must bear the reproach, as did Lot the nephew of Abraham when his friends and kinpeople laughed him to scorn as he warned them of the coming judgment on the city of Sodom.

Indeed, our Lord foretold these days in which we live: He said, "As it was in the days of Noe . . . and "As it was in the days of Lot thus shall it be in the day when the Son of Man is revealed." In Noah's day the earth was filled with violence: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." In Lot's day the wickedness, lewdness, degeneracy, lasciviousness in the city of Sodom were so great that it was not safe for a man to be caught on the streets after night, much less a woman.

Lot's righteous soul was vexed and he pleaded with his kinsfolk and friends, but to no avail; they laughed him to scorn.

In a few more months when the wicked politicians put over their "wet" program then we will begin to experience days like that of Noah and Lot. You say: "Why draw such a dark picture?" It is no picture, it is stern facts staring us in the face. Look what Texas has done! It is no use wasting any more time and ammunition on the enemies of civic righteousness, for they are cutting down every thing before them like the mowing machine blade in a hay field. But it is high time for us to re-muster our armies and begin to fight the enemies of the Bible; the enemies of the souls of men and women, and to unsheath the sword of the Spirit which is the word of God, and go afield with the helmet of salvation, the shield of faith and with the gospel of Christ and try to snatch a few from the burning, as did Lot. And to get as many as possible in the eternal ark of safety before the judgment of God strikes upon this nation.

—J. E. HEATH.  
Winona, Miss.

### CENTER, MISS., NOTES

Beginning the third Sunday in August the Baptist church of Center held its revival meeting, our pastor, Rev. Homer Ward, of Edinburg, doing the greater part of the preaching. We were very glad to have with us the following ministers, to assist in the song and preaching services: Rev. Aiden Ward of Edinburg, Rev. John W. White of Williamsville, and Rev. B. F. Odom of Center. The preaching was given very plainly and forcefully and we feel that our church has truly been revived. There were four additions, three by baptism and one by letter.

The devotional of each service was conducted in a very interesting and impressive way by various members of the Senior S. S. class.

On July 2, the members of our S. S. organized prayer meeting to

be held at the church each Sunday evening at 8 o'clock with Bro. Louis Gregory, teacher of Advanced class, in charge of the first service. We feel that much good has been done in these meetings.

Our Sunday school, with Bro. Wallace Wood, as superintendent has an enrollment of 40 members, and much interest is shown by all. We feel that we have the best teachers to be found anywhere and their influence is felt throughout the community.

—Lillie Mae Kelly,  
Church Clerk.

### FROM COPIAH

A report of some meetings in Copiah County: The first meeting was at Yatesville. Dr. Lipsey was to have been with me there, but could not come because of sickness. The pastor did the preaching. The people seemed to enjoy the meeting. There were five additions to the church.

The next meeting was at Gallilee. Bro. Horatio Mitchell of near Bogalusa, La., did the preaching. The church was revived and two additions to the church. He brought some splendid messages.

The next meeting was at Pearl Valley. Bro. J. E. Kinzey of Merigold did the preaching. He was pastor of this church while he was in Mississippi College. He brought some good messages. There were four additions to the church.

The meeting is in progress at Hopewell this week, Bro. D. A. McCall of Jackson is doing the preaching. Pray for us.

Yours in His service,  
M. P. Jones.

### BAPTIST HOME NEWS

Receipts from Cooperative Program, Jan. 1 to Sept. 1, (8 months): Jan., Feb., March, and April

	NOTHING
May	\$140.30
June	136.88
July	66.55
August	47.95

Total 8 Months \$391.68

DESIGNATED GIFTS—(Sent to Convention Board, and including Mothers' Day Campaign):

8 mos. Jan. 1 to Sept. 1 \$2,462.74

GAS RECEIPTS:	
Jan.	\$ 269.63
Feb.	106.31
March	157.40
April	204.27
May	247.84
June	195.28
July	136.52
August	193.40
Total 8 months	\$1,510.65

Total receipts from these three sources, including our Mothers' Day Campaign, sent through the Board, \$4,365.07. We lost about \$3,400 in the bank, which left us \$965.07 balance. Our other receipts are listed in our latest literature.

Kathryn Dilworth, Reporter.

"What Saith The Scriptures"  
Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

Price 25 cents in silver.  
C. S. Wales, Blue Mountain, Miss.



## FULFILLING RIGHTEOUSNESS

(Continued from page 3)

Jesus, therefore, in fulfilling righteousness did not merely provide a righteous standing at the judgment to get us out of Hell and into Heaven—He did all of that, but infinitely more than that—He provided also the power for righteous being and righteous living. If He should turn us into Heaven with nothing more than the standing of righteousness, with the bent to sin still surging through our personalities, before ten minutes Heaven with its golden streets and pearly gates would be nothing better than this sin-cursed earth of ours. But when we were foreordained, the end was not simply to go to Heaven when we die, but it was to be conformed to the image of His Son. That means that our lives, including our thoughts and purposes as well as our words and our deeds, will shape themselves after a likeness to His own perfectly righteous life. When we think that we make progress in this matter of righteous living, we are encouraged because we know that when He shall appear we shall be like Him, for we shall see Him as He is.

The means, therefore, that He used in fulfilling righteousness was that He died for our sins according to the Scriptures, and that He was buried, and that He rose again according to the Scriptures.

## III. The Agents Employed

It is noticeable that in this text our Lord suggested that a plurality of agents would be employed in the task of fulfilling righteousness. "Thus it becometh US," not merely "Me." What a thrill it must have been to John! With the fire of Elijah he had sounded the call to repentance, a complete change in one's attitude on this matter of sin and righteousness. And the people had been stirred; they came in great crowds, and they responded to his invitation. They all wanted to join the church, as it were, and be baptized. But somehow John saw there was an insincerity in their coming, and he was not happy in it all. Then Jesus said, "It becometh us to fulfill all righteousness." John likely did not understand the reference to the cross and to the resurrection, but he was glad that one so righteous would undertake the task with him. It took Jesus to die and to rise again, but John's part as a fiery forerunner was an important one, a link in the chain, a cog in the wheel.

But the circle is not complete with John and Jesus. John was taken from the scene of action a little more than a year before Jesus went to the cross. Jesus "began both to do and to teach." He finished the sacrificial sin offering, He won the resurrection victory, and He also went home bodily.

An yet for very few was righteousness fulfilled at that time. But our Lord, our loving Saviour Lord, said just a few days before He went away, "As the Father hath sent Me into the world, even so send I you." Those apostles were commissioned to take up the task of making the possible fulfilled righteousness actual in the experience of men and

women, boys and girls as they met them, and of sending these out to do the same unto the end of the age. When God reconciled us unto Himself, He also gave unto us the ministry of reconciliation, He committed unto us the word of reconciliation; and in Christ's stead we are still to beseech of the lost world, "Be ye reconciled to God." By consecration to sacrifice and by resurrection power, all the while demonstrating in our living the righteousness fulfilled, we are to join in the glorious task. As for this cause He steadily set His face toward Jerusalem and toward the cross, so is every one that cometh after Him, in the same great task, to deny himself and take up his cross.

But the days have lengthened into years, and into centuries, and almost into two millenniums; and what a selfish, perverse, and sin-cursed spectacle we present! A world with increasing crime of every sort, from common thieving to murder and kidnapping and adultery, with homes disrupted on the merest pretext, with an insane and hell-inspired demand for the legalized sale of liquor and all its attendant evils, with classes and nations about to fly again at each other's throats in one great hurricane of death and destruction, and all the while with mission boards struggling under an all but impossible burden of debt while the work is retrenched year after year for ten years or more, with missionaries waiting restlessly to be sent back to their work and volunteers giving up hope of ever being sent out, with Christian schools at home and abroad abandoned and young people left to the ravages of a Godless "learning," with more boys and girls on Sunday morning playing by the roadside of every country community and on the streets of every village and town than are studying the Word of God in the Sunday school, with prayer meetings forsaken and houses of worship in sad need of repair or improvement, with many preachers hampered and embarrassed by lack of adequate support, and, in the face of all these things and more, with thousands of professed Christians—even Baptists—everywhere doing nothing about it and caring nothing, what a sorry spectacle indeed we present! Some of God's people are not "toting fair," and some are trying to carry on without regard to His sacrificial death and His resurrection power. But some day He is coming back again in glory and in power, and He will take up the task in victory along with all the redeemed ones. Until then it becometh us to rouse ourselves for our part in fulfilling all righteousness.

## IV. The Picture Ordained

Moreover, He ordained for us the same picture of a burial and a resurrection. For us it is a reminder that our standing of righteousness at the judgment, our hope of eternal glory, was purchased at the cost of His going to the cross and through Joseph's new tomb. Surely in the face of this picture we must remember that it is by grace that we have been saved, not by works that no one should glory. This picture which we enacted at the beginning

of our Christian life is a reminder also of the power of our victory for righteousness. It tells us that we shall not be left to fight the Devil alone, but through the exceeding greatness of His power to usward who believe we may day by day win the victory with the same assurance as when according to the working of the strength of His might He wrought in Christ and raised Him from the dead. For us too this picture is a call—the insistent pleading call of our Master—to enter with consecration and with hope upon the world-wide task of fulfilling righteousness. To every young convert rising from his watery grave Jesus is saying, "Thus, my child, it becometh us—you and me—to fulfill all righteousness." And finally this resurrection power so vividly pictured in our baptismal experience is for us a guarantee of complete victory unto the end. In this fulfilled righteousness we shall be more conquerors even in tribulation, and anguish and persecution and famine and nakedness and peril and sword.

And when we have finished our course, and the time of our departure—our setting sail over the dark uncharted sea of physical death—is hand, His resurrection power will give us the victory—the final glorious victory—in this last untried hour. And on the other side He awaits us with the reward which He has laid up for all who love His appearing, and it will be a crown of righteousness after the pattern of His own perfect righteousness fulfilled for us in His great love.

—BR—

## ANOTHER SUCCESSFUL FIFTH SUNDAY MEETING

The October Fifth Sunday meeting of the Jackson County Baptist Association was held with the Red Creek Union church at Vestry last Sunday. Vestry seems to be one of the old or first settlements in this part of the state. They have a splendid church house, near by a large two story school house. Some one said that the first school in the state was had on the present site. They have an enrollment in this school of one hundred and fifty. All come in the school buses which are provided. The Methodist church has, not far away, a splendid church building and membership. Several were with us with their lunches and greatly aided with these, their presence, and with the music which was far above the average. All listened well, and a good day was had together with Him and with each other.

Six of the eleven Baptist churches

## Stop Headaches Right Now!

Take CAPUDINE is the answer. CAPUDINE contains several ingredients so proportioned and balanced to act together producing team work which provides such quick, easy relief.

CAPUDINE is liquid—already dissolved. It naturally takes hold quicker without upsetting the stomach. Can you afford not to take the best? Try it for periodic pains and cold aches also. 10c-30c-60c a bottle.

## Pain Relief In Minutes

Demand and Get



## GENUINE BAYER ASPIRIN

BECAUSE of a unique process in manufacture, Genuine Bayer Aspirin Tablets are made to disintegrate—or dissolve—INSTANTLY you take them. Thus they start to work instantly. Start "taking hold" of even a severe headache; neuralgia, neuritis or rheumatic pain a few minutes after taking.

And they provide SAFE relief—for Genuine BAYER ASPIRIN does not harm the heart. So if you want QUICK and SAFE relief see that you get the real Bayer article. Look for the Bayer cross on every tablet as shown above and for the words GENUINE BAYER ASPIRIN on every bottle or package you buy.

Member N. R. A.

GENUINE BAYER ASPIRIN DOES NOT HARM THE HEART

in this county were represented. Some fifty were in attendance. This meeting was pronounced by a very competent person who attended the other four which have been held in the last year, to have been the best, YET.

The next which comes on the last day of this year will be held with the East Moss Point Baptist church. The committee on program will announce the program about the first of December. The community as a whole united in giving us a hearty welcome, and the picnic styled lunch was most excellent, and well served.

J. E. Barnes, Secty.

—BR—

## RESOLUTIONS

—O—

Whereas, brother Roy Brigrance has been called to another field of labor as pastor of the churches at Schlater and Money, making it necessary for brother Brigrance to resign as pastor of the Eudora Baptist Church. We are mindful of the faithful and devoted services that brother Brigrance has performed as pastor of our church. His Christian attitude in meeting the vexatious problems confronting our church challenges the love and admiration of our church and community. In spite of handicaps brother Brigrance has been patient, kind, and persevering to such an extent that he challenges our lives to higher planes of service in the work of the kingdom.

Therefore, be it resolved by this church in conference assembled that we express our regrets of his departure from our midst, and extend to him our best wishes in his new field of labor. Our prayers and love go with brother Brigrance to this new place of service.



Stuot Memorial Hospital,  
Wuchow, South China.  
Sept. 27, 1933.

The date above would indicate that the summer is over. However looking at the thermometer here in the Hospital office, I find that it stands now at 86 degrees Fahrenheit. So it is still very hot! It is usually hot here from about April to October—a long summer. But that's to be expected right here on top of the Tropic of Cancer, isn't it? How thankful we are that we have been able to carry on through another long hot season. Not a day have we had to miss on account of sickness from the work of the Hospital. Yet, we are sorry to have to report to you that our health is not good.

All of which brings me to the point of telling you how happy we are that Dr. Maddry, Secretary of the Foreign Mission Board, informs us of the coming very soon to the Stuot Memorial Hospital of Dr. and Mrs. Thos. C. Gentry. Think of it—a new day in our mission work. After seven long lean hungry years—New missionaries arriving. Dr. and Mrs. Gentry—both physicians—arriving in November! What a thrill when the cable arrived. How we do praise God for their coming. We welcome them. They are badly needed here.

It is with regret deeper than my soul's deepest thought that I find it necessary on account of my health to leave the work here in the spring of next year for rest and treatment. And this when our financial condition is so acute. We do not know what this means for us. The work will go on of course. But will we be able to return and have a further part in its glories is the question that disturbs us. We would not think of leaving now if it did not seem absolutely necessary. After over twenty years here and having counted practically every brick used in the building of this modern five story Hospital with its 125 beds—you can well imagine how I love the Stout Memorial Hospital. It seems a very part of me.

I regret that some of the reports published in the homeland seem to give a bit of the wrong impression. While I am it seems suffering with Oriental Sprue, I can't feel that I am a martyr. Oriental Sprue is NOT "A dread Chinese Malady" as reported. In fact, the Chinese people rarely, if ever, have this disease. Stitts Diagnostics and Treatment of Tropical Diseases says: "Oriental Sprue chiefly affects Europeans who have lived a long time in South China, Cochin China and Java, and unless treated early tends to progress to a fatal termination. It is particularly prevalent in South China. The cause is unknown. It makes its appearance chiefly in Europeans in the tropics in those who have been compelled to lead a life of exposure to hardships. It is more common in humid tropical countries than in dry ones. A sprue patient should always leave a tropical climate." There are other symptoms that I need not mention.

The picture is so clear that one can hardly be mistaken when affected. I have had some trouble for about two years. I do not seem to improve but rather to grow worse.

I have lost 25 pounds in weight. I cannot feel that it is wise to attempt another summer in South China, at present. If my own personal desires only had to be considered I would want to stay right here. I have been advised by several physicians not to risk it. How utterly unprepared we are for this. How it hurts and disappoints. But our lives are in God's hands and we seek to do His will.

How many times in the past we have faced unusual difficulties and impossible barriers—humanly speaking—and then through faith and prayer God has cleared the way for us and we have been able to go on. So now, we cannot complain but rather rejoice in His manifold goodness and love as we seek to follow His will. Please join us in prayer that we may lead others to seek His way too as we try to follow His leading. We accept the plan of the Foreign Mission Board to relieve us soon of the duties here knowing that "He doeth all things well." May His will be done.

Yours faithfully in His grace,  
Geo. W. Leavell.

Address letters to  
Wuchow, South China.  
Parcels sent to Hongkong.

#### SUNDAY SCHOOL CONVENTION OF TISHOMINGO COUNTY

When the Tishomingo Baptist Association convened in Golden, Miss., October 3 and 4, 1933, attention was called to the need of Sunday schools in every Baptist Church of the country, and that we, as a church must either go forward and achieve greater things or will retrograde. Through Rev. Clarence Palmer, pastor of the Iuka Baptist church, invitation was extended to every Baptist church of the Association to meet with the Iuka Baptist Church on October 29, 1933, at 10 o'clock A. M. for the purpose of organizing a Tishomingo County Baptist Sunday School Convention.

On Sunday, October 29, 1933, more than one hundred preachers, laymen, Sunday school workers, and other interested Christians of the county assembled at the Iuka Baptist Church and perfected the organization of the Tishomingo County Baptist Sunday School Convention. The Convention elected Geo. A. Bacon, Chairman, and Miss Willie Hiett, Secretary, for the remainder of the Associational year.

After the Convention sermon by Rev. E. Strickland of Belmont, a most interesting, instructive and inspirational program was rendered by ministers and laymen impressing in an enthusiastic manner the Purpose and Need of a Sunday School Convention. The successful teacher; evangelism in the Sunday school and a Parable of Service.

Next meeting will be with Burnsville Baptist Church, Burnsville, Miss., December 31, 1933, at 10 o'clock A.M.

#### TALLAHATCHIE ASSOCIATION

The Tallahatchie County Baptist Association meeting with the Charleston church recently enjoyed one of the best sessions in recent years. Every church reported with the exception of two, both of which are

on the "dead list," not having functioned for the past two or three years. Both are without buildings and organization.

The State Board last year voted \$300 to supplement a brother's salary to give half of his time to several churches of this association. These churches which had been without preaching and were definitely on the decline had good representations and good reports at the meeting. The Baptists of Tallahatchie feel that the Board rendered a distinct service to Tallahatchie and Kingdom enterprise in granting this aid. The Association memorialized its pastors to participate in the Debt Paying Campaign and appointed a committee to definitely handle with the various churches to this end.

Officers elected were: Rev. Madison Flowers, Moderator; Dr. J. F. Powell, Vice-Moderator; Rev. A. B. Polsgrove, Clerk.

#### POST MORTEM

Will it avail some future day,  
What men will say of me,  
When my soul has passed away  
To realms of eternity—

Some lodge may drape its charter:  
Adorn its members with crepe;  
But no vain show can barter  
An entrance to the Golden Gate.

A marble shaft may mark the spot  
Where friends have laid my clay;  
But this in time will fall and rot,  
As all things must decay.

But some kind act that I have done;  
Some deed of Christian love,  
Transplanted to that world to come  
Will blossom there above.

We strive for wealth and covet gain,  
That others won't forget us,  
We seek to build a famous name  
That others may regret us.  
But better far it one should say

When I am 'neath the sod,  
"I regret he passed away;  
He turned my heart to God."

L. H. Lipsey, M.D.  
May 12, 1933.

Permit me space to speak a word for my friend, Dr. A. R. Adams, of Petal, Miss. I understand he is engaged in secular work temporarily. Brethren, this ought not to be. He is one of the ablest pastors in the country. I hope some church will call him at once. I was converted under his preaching and know something about his splendid work in Augusta, Ga. This testimonial is unsolicited  
E. L. Sharps,  
Kimberlain Heights, Tenn.

#### B. Y. P. U. CONVENTION

Over four hundred and fifty attended the Divisional BYPU Convention in the West Laurel Baptist Church October 29. The Rev. W. E. Hellen, pastor of the hostess church and president of the Convention, presided. Clarke, Jasper, Wayne and Jones Counties were represented.

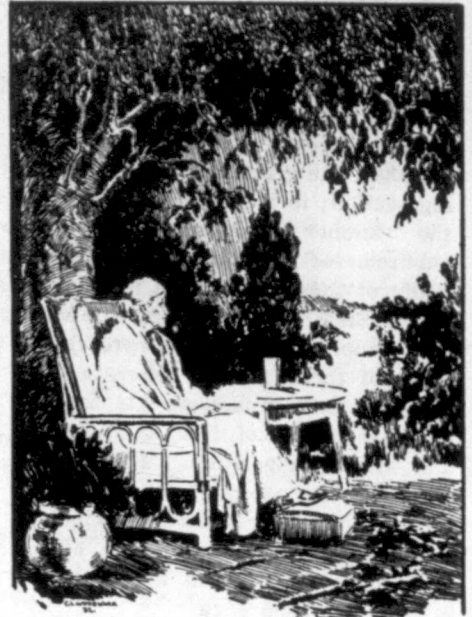
After a short business session Dr. Holcomb, president of Mississippi Woman's College, gave a very inspirational address.

Dinner was served by the hostess church on the lawn. The afternoon was taken up with county conferences and reports. Following these a home missionary, Mr. Miller of

Louisiana, delivered a soul-stirring message, telling of his life among his own people here in our own southland who, until recently knew not our Christ. He made his hearers desire to do more for the ones here "under the red, white and blue."

Dick Irby,  
Church Reporter.

P.S.—The convention goes to Bay Springs next year.



#### "The Leaves of Life Keep Falling— one by one"

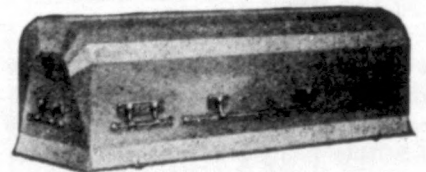
EACH leaf that flourishes on the tree of life falls to the earth at its appointed hour, mingling its dust with the dust from which it sprung and leaving a void that nothing else can fill.

At the hour of parting the sensibilities of the human heart recoil from the crude methods of the past and demand the sustaining assurance of protection for that which is laid away. In response to this demand the leading funeral directors everywhere now provide the enduring sanctuary of the

#### GALION CRYPTORIUM

The Cryptorium supersedes all temporary receptacles for the interment of casket and contents. No external agency of change can force entry to its inner chamber. The humid warmth of summer rains and the ice-locked grip of winter are powerless against its non-porous, rust resisting metal walls. In the impregnable chamber of the Cryptorium casket and contents repose unaltered by external causes long after the normal life of those who provide it for their dead.

The design of the Cryptorium is in harmony with the modern trend in casket architecture. Its appointments are masterpieces of classic purity. Its range of colors and finishes is practically unlimited. Yet Cryptorium protection adds but little to the cost of mortuary service. Some models are priced as low as \$100, f.o.b., Galion, Ohio.



Mail the Coupon. This book explains how Cryptorium interment protects completely and positively. It should be read by the person who makes the decisions at times of family crisis.

THE GALION METALLIC VAULT CO.  
Dept. J-4 Galion, Ohio

Please send a copy of the book referred to.

Name.....  
Address.....



## THE REGIONS ROUNDABOUT

J. E. Gwatkin, New Orleans, La.

Extending from the city of New Orleans for a distance of from 100 to 200 miles, especially to the southwest, lie some of the most tragically destitute sections, religiously considered, in all the South. No other section, not even the much emphasized mountain region, compare with it in both need and promise. Throughout the broad, rich prairie section of west Louisiana, the great rice and sugar belt, sometimes called the Sugar Bowl; up and down the thousands of miles of rivers, creeks and bayous of the marshes, the great trapping and fishing section; in what still remains of the lumber sections; there are hundreds of thousands of people. Many of them never read a chapter in the Bible and never heard a sermon from a Protestant preacher. Some of them, though illiterate because of lack of educational facilities, are people of fine intelligence and kindly disposition. The great majority are educated to a degree through public or parochial schools, but are under the domination of a religious system which keeps them in spiritual ignorance.

There are a dozen or more parishes (counties) with hundreds of villages and towns, with not a few cities of considerable size, in which there is no Baptist church or mission and, except a few weak churches or missions, no Protestant work of any kind. Here are masses of American citizens who know practically nothing about evangelical Christianity. Thousands of them speak a foreign language. In some places the court proceedings and the records are all in French.

Into these communities, up and down these water ways, out into these marshes would go students from the Baptist Bible Institute, with Bibles, tracts and good books, teaching and evangelizing, without money and without price, if they only had means of transportation. Nowhere in America, perhaps, would money invested in mission cars, and boats too, yield a greater dividend. No salaries are asked, no pay for their work, but only the means of reaching the people is wanted.

Some work is being done in these sections, as opportunity has been found, but not a tithe of what could be, or would be, if only transportation were furnished. One mission boat is reaching some of the bayou people, and one or two cars are going out from that great center, Acadia Academy, among the French people; but by far the greater portion of this population is still untouched.

In other directions from the city, over railroads and highways, where there have been churches established, go out each week-end from the Institute many students who are doing a truly wonderful work. Some of these churches have been established for years and have lingered on without growth or development, some of them having become really antission in doctrine, others have been started as missions by students. All of these pastors render a service to these weak, scattered churches far greater than they would be

able to secure if it were not that they are students of the Baptist Bible Institute. The character and effectiveness of their services have been seen, in scores of cases, in numerical growth, in better organization, in cultural development and especially in the cooperative activity which has come to them. Many of them are now actively cooperating with our organized work and have the usual auxiliary organizations, such as Sunday schools, B. Y. P. U., W. M. U., which only a few years ago, before the coming of student pastors, were either dormant or antagonistic to progress. There are associations in which almost every pastor is either a student or a former student of the Baptist Bible Institute.

Just what has been already done in sections contiguous to Louisville and Ft. Worth is now being done in a really wonderful way along the lines of the railroads, on the highways, and in a small way on the bayous of the regions above named. But when the magnitude of the field is viewed the smallness of the work done, because of lack of means for reaching the people, is tragic.

Give the Baptist Bible Institute time and adequate support and she will prove a worthy partner to our other great evangelizing schools in building here in this great, needy, but promising, South a great Baptist empire. Will not the readers of this article pray and give and work for this needy work?

—BR—  
THAT "BLESSED HOPE"

Why should we go about with heavy hearts, caused by the light afflictions of these days of depression? We should lift up our eyes by faith, with that blessed hope which is promised to all those "who love His appearing."

Suppose we do suffer reproaches for His sake, we should not grieve but rejoice that we are counted worthy to suffer for His name's sake.

Remember His precious words: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come back again, and receive you unto myself."

Think of the magnitude of these words: just to think that He, who is infinite in wisdom, infinite in love, infinite in power, condescended to come to this world and be made like us, that we might be made like Him, and have the exalted privilege of keeping His company, and engaging in conversation with Him throughout the ceaseless ages.

We do not appreciate this as we should; we are not grateful for this great future blessing which awaits us, as we should be. And the blessed part of it is: that it is not, perhaps these things await us; it is not that it depends on our attitude, our faithfulness, but it is absolutely sure.

Listen to His blessed words: "If ye then be risen with Christ, seek these things which are above, where Christ sitteth on the right hand of

God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear with Him in glory." There is no uncertainty about the mansions in the Father's house. There is no uncertainty about His preparing a place for us. There is no uncertainty about His coming again to receive us unto Himself: "For ye are dead, (Judicially reckoned dead in Him, as our substitute, when He died on the cross) and your life is hid with Christ in God."

There is no uncertainty about our appearing with Him in glory, for we have the words of Him "who can not lie" that we SHALL.

Let trials come, let temptations come, let sorrows and distresses come, yes! let embarrassment and reproaches come, it is our privilege to look up, with an eye of faith and rejoice, with tears in our eyes; knowing that it can not be long until we will be sharing with Him, His glory, which will last through the ages of the ages. "And again, I say, rejoice."

J. E. Health,  
Winona, Miss.

—BR—  
THIRD DISTRICT

The Third BYPU District extends a special invitation to all B. Y. P. U. workers to attend the State Baptist Convention which will be held at the First Church of Tupelo on the 14th, 15th and 16th of November. Do not miss this great opportunity!

The Lee County Associational B. Y. P. U. has recently been instru-

mental in the organization of three new BYPU's—Belden, Bissel, and Verona. It is reported that these BYPU's are growing rapidly.

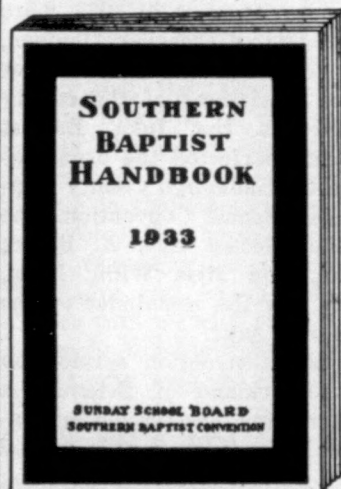
At the next meeting of the Lee County Associational BYPU, which will be the first Sunday afternoon in December, we plan to have a Junior Memory Work Contest which will include the memory verses of the past quarter and also the 53rd chapter of Isaiah. There will be one contestant from the Junior Union of each BYPU, each BYPU having previously selected the best pupil to represent the union. The Juniors are taking great interest in this work.

—C. L. Bucy.

—BR—  
THE ELDERS

Concord church in Franklin County, Rev. N. B. Saucier pastor, held an old folks' day sponsored by the W.M.U. Oct. 29. A good enjoyable program was rendered by the W. M. U. members. Subject, What The W.M.U. has done for me. A sermon was preached by Pastor Saucier in the morning after the program then dinner was served to all old people attending. About sixty in number that had passed the age of sixty came back from other churches and enjoyed the day with old friends and relatives. In the afternoon Rev. Otis Jones of Bude preached a brief sermon to the old folks and Mrs. J. J. Whittington delivered a very inspirational address on the work of the W. M. U. Several social songs were rendered and the old folks were dismissed to talk and enjoy themselves until sundown when they began to say good-bye and returned to their homes.

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